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## DIALECTS OF THE SIMLA HILLS.

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

### INTRODUCTION.

In the Simla States west of Long. 78° there is a congeries of dialects not differing very widely from one another. They are at present classed as belonging to the Western Pahāri Language of the Northern Group of the Sanskrito-Aryan Family. East of Long. 78° there are Tibeto-Himalayan languages which belong to the Indo-Chinese Family. They are found only in Bashahr State. At present we know very little about the Simla States languages, with the exception of Tibetan in the extreme east, and any contribution to our knowledge is peculiarly desirable. In the notes which follow I have endeavoured to give an idea of three main dialects—Baghātī, the centre of which is in the two portions of Baghāt State and in the piece of Patēāla which lies between them; Kiūthālī, which is spoken in Kiūthāl State and the surrounding districts, and the dialect of the British district of Kōṭ Gurū (frequently, but erroneously, referred to as Kōṭ Garh). To these are added brief notes on two sub-dialects—Eastern Kiūthālī, whose centre is the eastern detached portion of Kiūthāl, and the dialect of the British tract of country known as Kaṭkhāī. These two sub-dialects differ very slightly from the main Kiūthālī dialect. The above-mentioned dialects, then, represent fairly well the speech of all the northern and central Simla States, except those of Bilāspūr, Nālāgarh, Jubbal and Bashahr. These four States still require to be investigated, as with also Nāhan or Sirmaur which lies immediately to the south.

These three dialects have some interesting points in common. They have a separate feminine form in the Sing. Oblique of the 3rd Pers. Pron. Kōṭ Gurū has in addition a neuter form *tēth*, which is almost identical with the Kashmīrī *tath*.

The presence in all three dialects of what appears to be an organic Passive Participle, and the peculiarity of usage connected with it, have been alluded to in the Notes on the Verbs under each dialect.

They have also a special form for the Pres. Auxiliary used in negative sentences, and this form is in every case indeclinable. In Baghātī,

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*I am not* is *nāh ālhi*, in Kiūṭhali it is *nāh ānthi* (or *ānlhi*), and in Kōṭ Gurūi *nāh aīnlhi*. It would be very instructive to know how widely the negative form is spread. It is found in the Gujarātī language and also in Kulū, and a negative auxiliary, not however indeclinable, is common in dialects of Laihdā.

Another common feature of the three dialects lies in the fact that the singular of nouns is almost identical with the plural. In each dialect the plural is the same as the singular except in the Vocative case, and in nouns ending in *-ā* the Nominative. This peculiarity is also found in Kulū and in the Curāhī dialect of Camba and the Gādī dialect of Camba and in Kāngrā.

Baghāṭī-speaking people seem to avoid using the letter *h*, nearly as much as Italians; thus we have *aṇā* return, for Hindi *haṇā*, *aul*, plough, for *hal*. Frequently, too, when in Hindi there is a consonant compounded with *h*, in Baghāṭī it is separated from the *h* by a vowel, as in *gōhrā* horse, for *ghōṣā*; or the *h* may be omitted as in *ḍillā* lazy, Hindi *dhilā*, Panjābī *dhillā*. The extreme faintness of the enunciation of *h* makes it very difficult in some words to say whether there should be an *h* or not. What one wants to know is how exactly the people pronounce a word, not how people in another place pronounce it, or how it is pronounced in Urdū or Hindi. It is difficult, for example, to say where the verb 'be' is *ḥnā* or *ḥhnā*, or the verb 'remain' *raunā* or *rauhnā*. The Stative Participle, as *rīrādā*, 'in the state of having fallen,' is of the same form as in Bhaṭṭālī, spoken in the south-west of Camba. Thus *gōādā*, 'in the state of having gone,' *rōādā* (*rōhādā*) 'in the state of having remained,' correspond to Bhaṭṭālī *gōādā*, *rēhādā*.

Kiūṭhali has most of the grammatical features of Baghāṭī. The fact that it is spoken so far east as Kōṭ Khāi, the variations there being very slight, leads one to suppose that it is employed over a considerable tract of country all round its centre. It is spoken also in the Simla (Shimla) municipal area. Its word for speak, *dzōṇu*, is interesting in being like Pōgali, *zōṇu*, Jammū Sirājī *zabāḥ*, Kishṭawārī, *zabunā*, Kashmirī, *dupun*.

Kōṭ Gurūi is separated from the Sirāj Tahsil of Kulū by the Satlaj river. We find, as we should expect, a considerable resemblance between Kōṭ Gurūi and Outer Sirājī.

Jubbal is said by its inhabitants to have two dialects—Barōṛī and Bishsan. These two are, however, extremely like one another and may be considered one. It is not a little remarkable that they resemble Baghāṭī more than they resemble any other of the dialects treated of above, notwithstanding the fact that geographically Baghāṭī is the most distant from them.

In the Census of 1901 most of the inhabitants of the Simla States returned themselves as speaking Pahārī, without specifying the dialect.

Nearly all the rest claimed to speak Panjābī, except in Bashahr, where there are over 19,000 speakers of Kanāwarī and 2,300 speakers of Bhāṭiā, which may be the same as Tibetan. In Nāhan (Sirmaur) 104,000 persons were entered as speaking Sirmāurī, a dialect which will be found to have considerable affinity to the dialects specially dealt with in the following pages. Kanāwarī is a Tibeto-Himalayan language which has affinity with Tibetan, with Kanāshī, the language of a single isolated village in Kulū called Malāpa, and with Lāhulī, a language which has four dialects—three spoken in British Lāhul and one in Camba Lāhul.

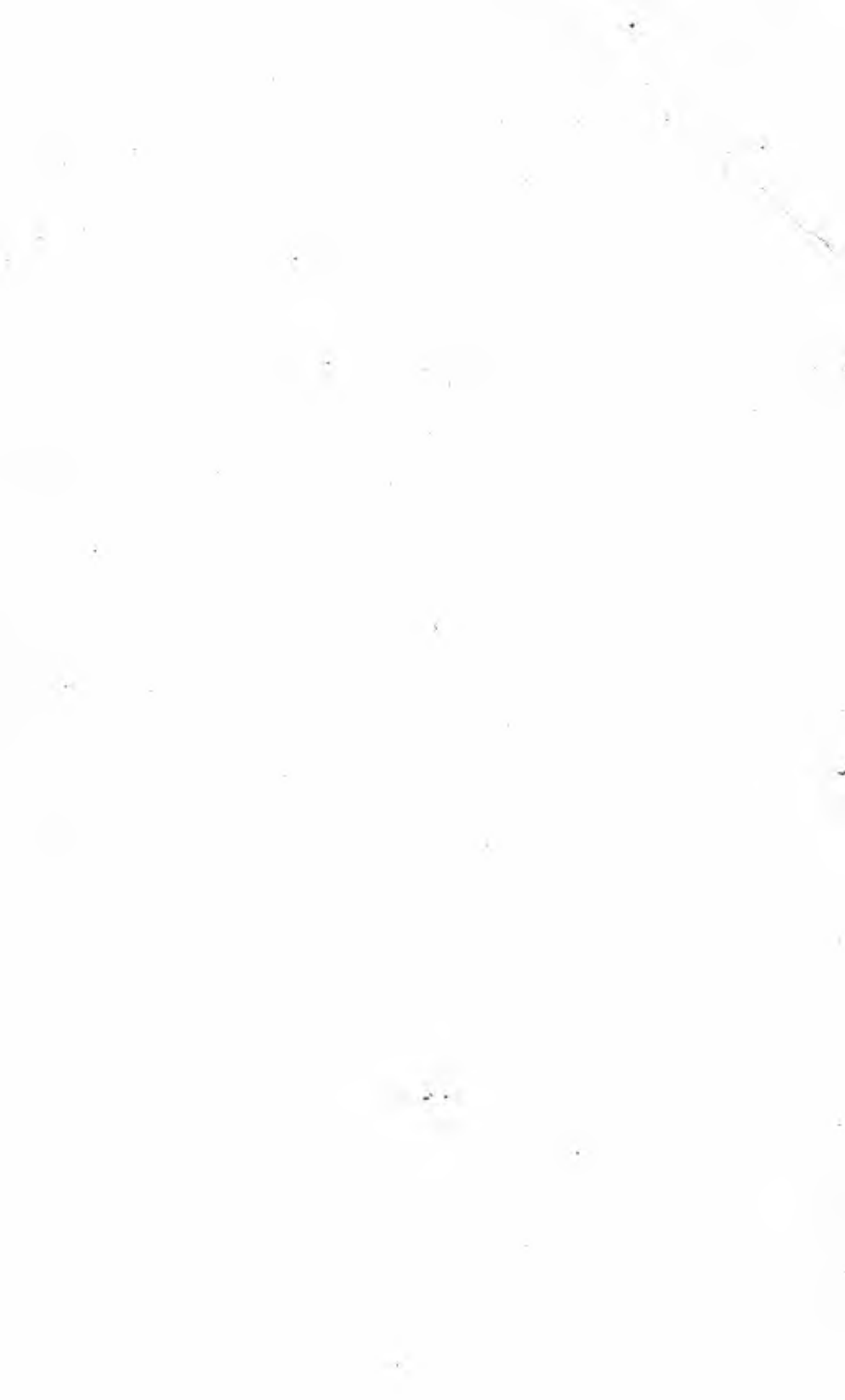
The transliteration employed is that of the Asiatic Society of Bengal. One or two additional signs had to be made use of. *u* is a long sound as *eu* in French *douloureux* (the rest of the word being in ordinary type). *ī* is a sound midway between *i* and *ī*. Similarly *ē* italicised, occurring in a word in ordinary type, denotes the sound half-way between *ē* and *ū*. Printing difficulties account for the clumsiness of some of these signs.

T. GRAHAME BAILEY,

Wazīrābād.

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## SIMLA HILL DIALECTS.

### I. BAGHĀṬĪ.

#### Nouns.

##### *Masculine.*

##### Nouns in -ā

	<i>Sing.</i>	<i>Plur.</i>
N.	gōhr-ā horse	-ā
G.	-ē rā	-ē rā
D.A.	-ē kbē	&c.
Loc.	-ē maujhē	
Ab.	-ē dē	
Agent	-ē	
Voc.	-ēā	-ōō

##### Nouns in a Consonant.

	<i>Sing.</i>	<i>Plur.</i>
N.	gaur, house	gaur
G.D.A.L.Ab.	gar-ā rā, &c.	gar-ā, &c.
Ag.	-ā	-ē
Voc.	-ā	-ō

##### Nouns in -i.

	<i>Sing.</i>	<i>Plur.</i>
N.	hāthī, elephant	hāthi
G.D.A.L.Ab.	" rā, &c.	" &c.
Ag.	hāthi-ē	hāthi-ē
Voc.	-ā	-ō

##### Nouns in -ū.

	<i>Sing.</i>	<i>Plur.</i>
N.	indū, Hindu	indū
G.D.A.L.Ab.	" &c.	" &c.
Ag.	indūē	indūē

*bāpū*, father, indecl. in the Sing. seems to prefer in the Plural *bau*, G.D.A.L.Ab. *bauā* rā, &c. Ag. *bauē*.  
*naū*, name, has G. &c., *naūā* rā, &c., Plur. the same.

*Baghāṣī.**Feminine.*

## Nouns in -ī

	<i>Sing.</i>	<i>Plur.</i>
N.	ḍī, daughter	ḍī-ā
G.D.A.L.Ab.	ḍī-ā rā, &c.	-ā rā, &c.
Ag.	-ē	-ē
Voc.	-ē	-ō

## Nouns in Consonant.

	<i>Sing.</i>	<i>Plur.</i>
N.	baiḥṇ, sister	baiḥṇ-ā
G.D.A.L.Ab.	baiḥṇ-ā rā, &c.	-ā rā, &c.
Ag.	-ē	-ē

## Nouns in -ō.

	<i>Sing.</i>	<i>Plur.</i>
N.	bōbb-ō, elder sister	bōbb-ō
G.D.A.L.Ab.	-ō rā, &c.	-ō rā, &c.
Ag.	-ōē	-ōē
Voc.	-ōē	-ōō or ōōō
	gāō, cow	
N.	gā-ē	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ī, &c.
Ag.	-īē	-īē

The word *jaṇā*, man, is sometimes used curiously as a mere expletive, e.g.—*Sē jaṇē rupayyē*, those rupees; *tēs jaṇē garā manjhē*, in that house.

## PRONOUNS.

*Sing.*

	1st	2nd	3rd (he, she, it, that) ēh, this
N.	aū	tū	sē ēh
G.	mērā	tērā	tēsṛā, f. tēsṛā ēsṛā, f. iṣṛā rā
D.A.	mākhēsē, mākhē, tākhēsē, tākhē	tēsṛā, f. tēsṛā	tēsṛā, f. tēsṛā, &c. ēs, &c. f. iṣ
L.	mā manjhē	tēs, &c.	tēs, &c. " " " "
Ab.	man dē	tan	" " " "
Ag.	mōē	tōē	tēnuē f. tēs ēnuē, f. iē

Plur.

N.	hamē	tumē	sē	ēh
G.	māhrā	tārā, tāhrā	tinnā rā	innā rā
D.A.	hammā khē	tummā, &c.	„ &c.	„ &c.
L.	„ manjhē	„	„ or tinnē	„ or innē
Ab.	„ dē	„	„	„
Ag.	hamē	tumē	tinnē, f. tinnī	innē, f. innī

The post-positions, where not printed above, must be understood throughout. The pronouns *sē*, that, and *ēh*, this, are remarkable in having forms for the fem. in the Oblique Sing. Thus in *tēsrā* the possessor is masc., in *tēārā*, the possessor is fem.

Sing.

Plur.

N.	kūp, who?	jō, who	kñq	jō
Obl.	kös (with rā, &c.)	jēs,	kinnā	jinnā
Ag.	kūpīē	jēnnē	kinnē	jinnē
<i>kū</i> , anyone. Ob. <i>kös</i> . Ag. <i>kupīē</i> .				
<i>kāh</i> , what. Ob. <i>kannī</i> .				

Other pronouns are *kuch*, anything, something; *jō kū*, whosoever; *jō kuch*, whatsoever.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but Adjectives qualifying nouns have the following declension:—

Adjectives in *-ā*. N. Sing. Masc. *-ā*. Ob. *ē*.

Pl. *-ē*, indecl. Fem. *-ī*, Sing. and Pl. indecl.

All Adjectives ending in any other letter are indecl.

Comparison is expressed by means of *dē*, from, than; e.g.—

Good *caygā*; better than this, *ēs dē caygā*; better than all, best, *sabbī dē caygā*.

Demonstrative.	Correlative.	Interrogative.	Relative.
<i>īshā</i> , like this	<i>tīshā</i> , like that	<i>kīshā</i> , like what	<i>jīshā</i> , like which
<i>ītnā</i> , so much	<i>tītnā</i> , so much	<i>kītnā</i> how much	<i>jītnā</i> , as much or
or many.	or many.	or many.	many.

The genitive of Nouns and Pronouns is declined like Adjectives in *-ā*.

For Numerals see list of words.

## ADVERBS.

Most Adjectives can be used as Adverbs. When so used they agree with the subject of the sentence.

The following is a list of the most important Adverbs, other than Adjectives:—

(Time.)  
 hibbī, now  
 tēs wakt, then  
 kabbē, when?  
 jabbē, when  
 āz, to-day  
 kalikā, to-morrow [morrow  
 pōrshū, the day after to-  
 cauthē, the day after that  
 kal, yesterday [terday  
 pōrshū, the day after yes-  
 cauthē, the day before that  
 kabbhē, ever, sometimes  
 kabbhē na, never  
 kabbhē kabbhē, sometimes

(Place.)  
 ētthi, here  
 tētthi, there  
 kēi, kētthi, where?  
 jētthi, where  
 ētthi khē, up to here  
 ētthi dē, from here  
 hubbā, up  
 hundā, down  
 nārē, near  
 dūr, far  
 āōkā, in front  
 pachkā, behind  
 bihtrē, inside  
 bāhrē, outside

Others are—*kannē khē* or *kiā*, why? *iā bātā rī tūrī*, for this reason;  
*hā* or *āhō*, yes; *nāh*, na, no; *sullē*, well; *stābī*, quickly.

## PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pōrē, parlē kanārē, beyond  
 ōrlē kanārē, on this side  
 pandē, pānde, upon  
 hēthē, below  
 tūrī, up to  
 mā kāē, beside me  
 „ sāthī, with me  
 tēsri tūrī, for him

tēri tūrī, about thee  
 hammā jīsha, like us  
 tinnā rē kanārē, towards them  
 tēs dē picchē, after or behind it  
 tēsre girdē, round it  
 tāri barabbārī khē, equal to you  
 mandē sawā, apart from me

CONJUNCTIONS.

tē, and; *par* but; *jē*, if; *cāhē* although; *yā*, or.

VERBS.

*Auxiliary.*

Pres.	I am, &c.	ōssū ōssō ōssō ōssū ōssō ōssō.
Pres. Neg.	I am not, &c.	nīh āthī, indecl.
Past	I was	thā (f. thī) thā thā thē (f. thī) thē thē.

*Intransitive Verbs.*

*rīrnā* fall.

Fut.	rīr-ūē -lā (f. -li) -lā -ūē or -mē (f. -mī) -lē (f. -li) -lē.
Imperat.	rīr rīrō
Pres.	rīr-ū -ō -ō -ū -ō -ō.
Impf.	Pres. with thā (f. thī) in Sing. and thē (f. thī) in Plur.
Cond.	I would fall or have fallen, rīr-dā (f. -dī) Sing.; -dē (f. -dī) Plur.
Past	rīr-ā (f. -ī) -ā -ā -ē (f. -ī) -ē -ē.
Plupf.	rīr-ā thā; pl. rīrē. thē, &c.
Participles, &c.	rīrērō, having fallen; rīrdē ī or rīrdē ī sār, on falling; rīrādā, f. rīrādī in the state of having fallen; Urdū, girā huā; rīrdē, while falling; rīrnēwālā, faller or about to fall.

Some verbs have slight irregularities.

*Ōnā*, be or become.

Fut.	ōnē	ōllā, &c.
Imperat.	ō	ō
Pres.	ōn ō ō	ōn ō ō
Cond.	ōndā.	
Participle	ōērō, ōndē ī, ōnēwālā, &c.	

*Aunā*, come.

Fut.	ānē	aunā, &c.
Imperat.	āō	āō
Pres.	āū	āō, &c.
Cond.	aundā	
Past	āyā f. āī pl. āē	
Participle	āērō, aundē ī, āyādā (f. āīdī, in the state of having come) aunēwālā, &c.	



## Jāṇa, go.

Fut.	jaṇē	jāllā	jāllā	jammē (f. jammī) &c.
Cond.	jāndā;	Past gōā.		
Participle	jāērō,	gōādā, &c.		

## Rauḥāṇā, or rauṇā.

Fut.	raṇē	raulā.	raṇē or ranmē, &c.
Pres.	rōū or rauū	rō	rō, &c.
Cond.	raundā		
Past	rōā		
Participle	rōērō, rōādā, &c.		

## Transitive Verbs.

ṭippā, beat, like rīrṇā except in Past.

Past	Agent case of subject with ṭippā which agrees with object pl. ṭippē, f. ṭippī.
Plupf.	Agent case of subject with ṭippā thā.

The passive is formed by using ṭippā with the required tense of jāṇā, go: aū ṭippā jaṇē, I shall be beaten. The passive, however, is rare.

The following are slightly irregular:—

khāṇā, eat Past khāyā

pīṇā, drink „ pīyā

dēṇā, give „ dītā

launā take, Fut. lūē. Pres. lau lō, &c. Past lōā

bōlṇā, say, Past bōllā, used with Agent case

karnā, do „ kiyā

jāṇṇā, know „ jāṇā

āṇṇā, bring „ āṇā

lēaunā, bring, and lējāṇā, take away, are conjugated like aṇṇā, jēṇṇā.

## Compound Verbs.

## Habit, Continuance, State.

I am in the habit of falling, aū rīṇā karū (compounded with karūā, do).

I continue to fall, aū rīṇḍā raṇ (compounded with rauṇā, remain).

I am in the act of falling, aū laḡ rōā rīṇḍā (compounded with laḡḡṇā, stick, rauṇā, remain).

The difference of cases in the Impf. and the Past is illustrated in the following :—

*Sə mākhə ttpō thā*, he was beating me, but *tēnnə aū ttpā*, he beat me, *lit.* by him I was beaten. When a noun is the object, the case with *khə* is allowed with both forms of the verb.

When the participle of the form *rakkhādā*, having been placed, is used instead of the past participle, the possessive case, and not the agent case, of the subject is used, e.g., *tēsrə kitāb rakkhīdī ōssō yā nāh āthī*, has he placed the book or not? *Kōsrə ōllī rakkhīdī*, someone will have placed it, but *kūnē rakkhī ōllī*, someone will have placed it, *hammā dūi jaṇə rī kitāba rakkhīdī ōssō*, we two men have placed the books.

bāpū, father.	rich, bear.
ammā, mother.	sīh, leopard.
bāyyā, brother.	gadhā, ass.
bōbbō, sister (older than person referred to).	sūr, pig.
baiḥ, sister (younger than person referred to).	murg-ā, cock.
bagēr, son.	-ī, hen.
dī, daughter.	barā-ī, cat. (male).
mālik, husband.	-ī, „ (female).
chōṛī, wife.	ūṭ, camel.
jaṇā, man.	gijjā, kite.
juāṇas, woman.	hāthī, elephant.
bagēr, boy.	hāth, hand.
munnī, choṭī, girl.	lāt, foot.
guāl, shepherd.	nāk, nose.
cōr, thief.	ākkhī, eye.
gōh-ā, horse.	mūh, face.
-ī, mare.	dānd, tooth.
bōld, ox.	kān, ear.
gāṣ, cow.	bāl, hair.
mhaīsh, buffalo.	mūṇḍ, head.
bakr-ā, goat.	jibh, tongue.
-ī, she-goat.	pēt, stomach.
chiltū, kid.	piṭh, back.
chāl-ī, -ī, „ (female).	piṇḍā, badan, body.
bāḍ, sheep.	kitāb, book.
kutt-ā, dog.	kalam, pen.
-ī, bitch.	manjā, bed.
	gaur, house.
	daryāō, river.

khōlā, stream.  
 ṭībā, hill.  
 madān, plain.  
 bāḡṭī, field.  
 roṭī, bread.  
 pānī, water.  
 kaṇak, wheat.  
 kukkri, maize.  
 dāl, tree.  
 gāō, village.  
 shaihr, town.  
 baṇṇ, jungle.  
 macchī, fish.  
 bāt, path.  
 phal, fruit.  
 shakār, meat.  
 dūdh, milk.  
 aṇḍā, egg (large).  
 annī, „ (small).  
 gīū, ghī.  
 tēl, oil.  
 chā, buttermilk.  
 dīn, day.  
 rāt, night.  
 sūraj, sun.  
 jūn, moon.  
 tāṛā, star.  
 paṇṇ, wind.  
 barkhā, rain.  
 daū, sunshine.  
 andhī, storm.  
 bārā, bōjh, load.  
 bij, seed.  
 lohā, iron.  
 caṅgā, sōhṇā, good, fine.  
 burā, bad.  
 baḍḍā, big.  
 chōṭā, small.  
 ḍīllā, lazy.  
 akalwālā, husbyār, wise.  
 siddā, foolish.  
 painnā, sharp.

nccā, high.  
 sōhṇā, beautiful.  
 burā, ugly.  
 ṭhaṇḍā, cold.  
 tattiā, hot.  
 miṭṭhā, sweet.  
 sāf, clean.  
 tēār, ready.  
 kamti, less.  
 bhautā, more.  
 ṭṇā, be.  
 aṇṇā, come.  
 jāṇā, go.  
 bēṭhṇā, sit.  
 laṇṇā, take.  
 dēṇā, give.  
 rīṇā, fall.  
 uṭhṇā, rise.  
 kharā ṭṇā, stand.  
 dēkhṇā, see.  
 khāṇā, eat.  
 piṇā, drink.  
 bōḷṇā, say.  
 suttṇā, sleep, lie down.  
 karnā, do.  
 raṇṇā, rauhṇā, remain.  
 ṭīṇṇā, beat.  
 mārṇā, kill.  
 pachāṇṇā, recognise.  
 paṭṭṇā, paṭṇā, arrive.  
 daṇṇ dēṇī, run.  
 maṭṭhṇā, run away.  
 baṇṇāṇā, make.  
 rakkhṇā, place.  
 bulaṇṇā, call.  
 miḷṇā, meet.  
 sikhṇā, learn.  
 parhṇā, read.  
 likhṇā, write.  
 marnā, die.  
 sunṇā, hear.  
 aṭṇā, turn.

aṭṭerō auṇā, return.  
 baiṇā, flow.  
 laṇā, fight.  
 jiṭṇā, win.  
 ārnā, be defeated.  
 biṇā, sow.

auḷ bāṇā, plough.  
 khḷāṇā, feed.  
 piāṇā, give to drink.  
 suṇāṇā, cause to hear.  
 cuṇā, graze.  
 tsārnā, cause to graze.

# NUMERALS.

## Cardinal.

1—ēk.  
 2—dō.  
 3—tin.  
 4—cār.  
 5—pāuj.  
 6—chō.  
 7—sāt.  
 8—āṭh.  
 9—nau.  
 10—das.  
 11—giārā.  
 12—bārā.  
 13—tērā.  
 14—caudā.  
 15—pandrā.  
 16—sōḷā.  
 17—satrā.  
 18—aṭhārā.  
 19—unoi.  
 20—biśh.  
 27—satāi.  
 29—unnatti.  
 30—tiśh.  
 37—saṭti.  
 39—untāli

40—cāli.  
 47—santāli.  
 49—ōpunjā.  
 50—panjāh.  
 51—akunjāh.  
 52—bunjāh.  
 55—pacunjāh.  
 57—satunjāh.  
 59—unāhaṭh.  
 60—shāṭh, sāṭh.  
 67—satāhaṭh.  
 69—unhattar.  
 70—sattar.  
 77—satattar.  
 79—unāsi.  
 80—ashḷi, assi.  
 87—satāsi.  
 89—niānwō.  
 90—nabbō.  
 97—satānwō.  
 99—naṇnwō.  
 100—shau.  
 1,000—hazār.  
 100,000—lākh.

## Ordinal.

paihlkā, 1st.  
 dujjā, 2nd.  
 tijjā, 3rd.  
 cauthā, 4th.  
 panjwā, 5th.

chaṭṭā, 6th.  
 satṭā, 7th.  
 dasṭā, 10.  
 paihlki bārē, first time.  
 dujji bārē, second time.

## Ordinal.—contd.

addhā, half.

paune dō,  $1\frac{1}{2}$ .sawā dō,  $2\frac{1}{2}$ .dāf,  $2\frac{1}{2}$ .dēdh,  $1\frac{1}{2}$ .sāddē cār,  $4\frac{1}{2}$ .ek pāiā,  $\frac{1}{4}$ .

1. Tērā kāh naū ṁssō? What is thy name?
2. Ēs gōhrē rī kitnī ummar ṁllī? What will be the age of this horse?
3. Ētthī dē Kashmirā tūpī kitnā khē dūr ṁllā? From here to Kashmir how far will it be?
4. Tērē bauā rē garē kō bāṭē ṁssō? In thy father's house how many sons are there?
5. Aū āz baṭī dūrā dē haṇḍērō āyā. To-day I have come walking from very far.
6. Mērē cācē rā bagēr tēsri bōbbē sāthī biāhdā ṁssō? My uncle's son is married to his sister.
7. Māhrē thē safēd gōhrē rī jīn ṁssō. In our house the white horse's saddle is.
8. Tēsri piṭṭhī pandē jīn gūrō. On its back fasten the saddle.
9. Mōṣ tēsre bagērā khē barā ṭippā. I beat his son very much.
10. Sē uccē ṭibbē pāndē gāī aur bākri lagrōā tsārnē. He on the high hill is grazing cows and goats.
11. Sē tēs ḍālā hēthē gōhrē pandē bēthrōā, or bēṭhādā ṁssō. He under that tree is seated on a horse.
12. Tēsra bāyyā apṇī baiṇā dē barā ṁssō. His brother is bigger than his sister.
13. Tēsra (tyēsra) dām ḍāī rupayyē ṁssō. Its price is two and a half rupees.
14. Mērā bāpū tēs jaṇē chōṭē garā manjhē rau. My father lives in that small house.
15. Tēs khē (tyēs khē) ēh rupayyē ḍēḍē. Give him these rupees.
16. Sē jaṇē rupayyē tēsḍē lau lauṇē. Take those rupees from him.
17. Tēs khē ain ṭippērō rashhī sēī banhdē. Having beaten him well, bind him with ropes.
18. Kūs manjhē dē pāṇī nikālō. Draw water from the well.
19. Mandē aggē aggē cal. Walk before me.
20. Kōsrā bagēr tan picchē auṇē lagrōā? Whose boy is coming behind you?
21. Sē tumṁṣē kōṣḍē mullē lōā? From whom did you buy it?
22. Gāwṛē rē ēkki baṇīṣ dē. From a shopkeeper of the village.

## II. KIUNṬHALĪ. [Kiṇṭhalī.]

### NOUNS.

#### Masculine.

#### Nouns in -ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	gōhr-ā, horse	-ō
G.	-ō rō or rā	-ō, &c.
D.A.	-ō khō or hāgō	&c.
Loc.	-ō dā	
Ab.	-ō dā or hāgō	
Ag.	-ō	
Voc.	-ōā	ō ō

*dā*, of the Loc. agrees with its subject, the thing which is in the other, fem. *dē*, pl. *dē*.

#### Nouns in a Consonant.

N.	gauhr, horse	gauhr
G.D.A.L. Ab.	gaur -ō rā, &c.	gaur-ō, &c.
Ag.	-ō	-ō

#### Nouns in -ī.

N.	hāthī, elephant	hāthī.
G.D.A.L. Ab.	„ rō, &c.	„ &c.
Ag.	hāthī-ō	hāthī-ō
Voc.	-ā	-au

#### Nouns in -ū.

N.	bīn-cū, scorpion.	-cū
G.D.A.L. Ab.	-cū rā, &c.	-cū rā, &c.
Ag.	-cūō	-cūō
N.	bā-ō, father.	bāō, &c., as Sing.
G.	-ō rā	
D.A.	-ā khō, bā hāgō	
L.	-ā dā	
Ab.	bā hāgō, bāā dā	
Ag.	bāwō	
	nā, name is indecl.	

## Feminine.

## Nouns in -i.

N.	bēt-i, daughter	-i
G.D.A.L. Ab.	-i rā, &c.	-i, &c.
Ag.	-iē	-iē
Voc.	-iē	-iō

## Nouns in a Consonant.

N.	bēuhṇ, sister	bēuhṇ
G.D.A.L. Ab.	bauhṇ-ē rā, &c.	bauhṇ-ē, &c.
Ag.	-ē	-ē
N.	gā-ūi	-ūi
G.D.A.L. Ab.	-uē rō, &c.	-uē, &c.
	-ūiē	-ūiē.

## PRONOUNS.

## Sing.

	1st	2nd	3rd (he, she, it, ēh, this that)	
N.	š	tū	sē	ēh
G.	mērō, mērā	tēr-ō, -ā	tēs (f. tēssau) rā	ēs (f. ēssau) rā
D.A.	mē khē, or mē tē khē, or tē	„ „	„ „ khē	„ „ khē
L.	„ dā	„ dā	„ „ dā	„ „ dā
Ab.	„ dēau	„ dēau	„ „ dēau	„ „ dēau
Ag.	mōē	tōē	tinie f. tēssē	iniē (f. issē).

## Plur.

N.	hamē	tumē, tussē	sē	ēh
G.	māhrō	tumāhrō	tihn-au (f. -i) rā	ihn-au (f. -i) rā
D.A.	hamō khē, or hamō	tussō khē, or tussō	„ „ khē or tihnau	„ „ khē
L.	„ dā	„ dā	„ (f. -i) dā	„ „ dā
Ab.	„ dēau	„ dēau	„ „ dēau	„ „ dēau
Ag.	hamē	tussē, tumē	tihn-ē, f. -iē,	inē, ihnē f. ihuē

Kiñḥali has, like all neighbouring dialects, a feminine form for the oblique of the pronouns *sē* and *ēh*.

*kun*, who ? obl. *kōs*, ag. *kunīē*, ag. pl. *kūnnē*.

*jō*, who, obl. *jōs*, ag. *jūnīē*.

*kōi*, anyone, someone, obl. *kōs*, ag. *kunīē*.

*kāh*, what ? obl. *kōnnī*.

Other pronouns are *kīē*, *kuch*, anything, something ; *jō kōi*, whosoever ; *jō kuch*, whatsoever.

# ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension :—All adjectives ending in any letter other than *-ā* are indecl. Those ending in *-ā* have obl. *-ē*, pl. *-ē* indecl. Fem. *-ī* or *-i* or *-ē* indecl.

Comparison is expressed by means of *dā*, than, from, used with the positive. The adjective *tsōzzērō*, good, has a comp. form *bēh*, *tsōzzērō*, good, *ēdā bēh*, better than this, *sōbbī dā tsōzzērō*, better than all, best.

*Demonstrative*, *ishu*, like that or this ; *itn-ō, -ā*, so much or many.

*Correlatives*, *tishu*, like that or this ; *titn-ō, -ā*, so much or many.

*Interrogative*, *kishu*, like what ? *kitn-ō, -ā*, how much or many.

*Relative*, *jishu*, like which ; *jitn-ō, -ā*, as much or many.

The genitive of nouns and pronouns is declined like adjectives in *-ā*.

For numerals see list of words.

# ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives :—

## (Time.)

*ēbi*, now.

*tēs wakt*, then

*kōddē*, when ?

*jōddē*, when

*āj*, to-day

*dōtē*, to-morrow

*pōshūē*, day after to-morrow

*tsanthē*, cauthē, day after that

*hijō*, yesterday.

*phrēdzō*, day before yesterday

## (Place.)

*itīā*, *ēthīā*, here

*tētīā*, *pōriā*, there

*kētīā*, where ?

*jētīā*, where

*ētthē*, *tā*, up to here

*ēthīau*, from here

*ūbhā*, up

*ūndhā*, down

*nēūrē*, near

*dūr*, far



## (Time.)

tsauthē, cauthē, day after that  
 kōbbē, ever, sometimes  
 kōbbē na, never  
 kōbbē kōbbē, sometimes

## (Place.)

gaūkā, in front  
 pichaūkā, behind  
 withku, inside  
 bainḍku, outside

Other are *kōē*, why; *ēthri tē*, for this reason; *āh*, yes; *nāh*, na, no; *shigā*, quickly.

## PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

paṇḍku, beyond  
 aṇḍku, on this side  
 pāndē, upon  
 mālē, below  
 bioc, mānj thē, within  
 tā, up to  
 māē gō khē, beside me  
 māē sāthi, with me

tēri tā, for him  
 tēri tā, about thee  
 hamō jēhā, like us  
 tinā rē kanārē, towards them  
 tēs pichaūkā, after or behind it  
 tēsre ālē duālē, round about it  
 tumābrē barabar, equal to you  
 māndēā binā, apart from me

## VERBS.

*Auxiliary.*

Pres. 'I am, &c., *ōssū* or *ū*, *ōssē* or *ai*, *ōssō* or *ō* or *ā* or *ā*  
*ōssū* or *ū* *ōssō*, *ōssō* or *au*

Pres. Negative, I am not, &c., *nāh ānthi indec.*

Past. I was, &c., Sing. *thiā* or *thā* (*f. thi*) Plur. *thē* or *thiē* (*f. thi*)

*Intransitive Verbs.**rīrnū fall.*

Pres. Cond. If I fall, &c., *rīr -ū -ē -ē -ū -ō -ō*

Fut. *rīr -ūā -ālā -ōlā -ūmē -ōlē -ōlē*

Impr. *rīr rīrā.*

Pres. Ind. *rīr -ū -ē -ō -ū -ō -ō*

Impf. The same with *thā* in Sing. and *thē* in Plur.

Past Cond. I should fall, *rīr -dā, f. -di*, Plur. *-dē, f. -di*

Past Indic. *rīr -ā, f. -i. pl. -ē, f. -i.*

Pres. Perf.	rīrū, &c., with ū ai ā ū ai ai
Plupf.	rīrā thā, f. rīrī thi, &c.
Participles	rīrāu, having fallen; rīrā hundā, in the state of having fallen, rīrdā, while falling; rīrnēwāḷā, faller or about to fall.

Some verbs have slight irregularities.

ōhñū, be or become.

Fut.	ōh-ūmā or -ūā -ōlā -lā -mō -lē -lē
Cond. Past	hundā.

aunū, come.

Fut.	āūmā āwālā āōlā āūmō āōlē āōlē
Impr.	ā ā
Pres. Ind.	āū
Past Cond.	aundā
Past	āyā

ḍēunū, go.

Fut.	ḍēūā
Impr.	ḍē ḍēau
Pres. Ind.	ḍēū
Past Cond.	ḍēundā
Past	ḍēūā

rauhñu, remain.

Fut.	rauhūmā rōhōlā rauhā rauh-umō -lē -lē
Impr.	rauh rauh
Past Cond.	rauhndā
Past	rōhā

jāñū, go.

Fut.	jāūmā jēlā jāōlā, &c.
Past	gōā

Transitive Verbs.

kaṭēñū, pīñu, beat, almost exactly like rīnu.

Impr.	kaṭil kaṭēlau.
Past.	kaṭēlā, with agent case of subject, kaṭēlā agreeing with the object.
Pres. Perf.	agent case with kaṭēlā ā f. kaṭēli au, Pl. kaṭēlē ai.
Plupf.	" " " kaṭēlā thā, &c.

The Passive is formed by using the past participle *kaṭēlā* with the required tense of *jāñū*, go; *kaṭēlā jāñū*, be beaten. But it should be observed that the passive is not at all common.

The following are slightly irregular :—

*khāṇū*, eat, Past *khāyā*  
*pīṇū*, drink „ *pīgyā*  
*dēṇū*, give, Fut. *dēamā* or *dēmā*. Past *dittā*  
*laṇṇū*, take, Fut. *laṇmā*. Past *lōa*  
*bōlnū*, Past *bolā* with agent case  
*kōrnū*, „ *kēū*  
*jāṇṇū*, know, Past *jāṇā*  
*lēaṇṇū*, bring; *laṇṇū jāṇū*, take away, are conjugated like  
*aṇṇū jāṇū*.

#### Compound Verbs.

#### Habit, Continuance.

I am in the habit of falling, *ā rīrē kōrā* (compounded with *kōrnū*, do).  
 He continues to fall, keeps on falling, *sē rīrdā rōhā lāgē hundā* (compounded with *rauḥṇū*, remain, *lagṇṇū*, stick, *ōhṇū*, be).

#### Notes on Verbs.

*dēṇṇū*, go, denotes the act of going, *jāṇṇū* is used in composition. As in Urdū and Hindi, the word 'go' enters very largely into the formation of compound verbs. In such cases *jāṇṇū*, not *dēṇṇū* is used. *kaṭṭēlā jāṇṇū*, be beaten; *dēwi jāṇṇū*, go away.

The Infinitive in *-ṇū*, when used as a gerundive, becomes an adjective in *-ā* in agreement with the object, *mērē rupayyā nīh dēṇā*, I have not to give a rupee *tēsrē cīṣh pīṇā*, he has to drink water.

The Negative form of the auxiliary is noteworthy; *ā nīh ānthī*, I am not; *mōṣ nīh kēū ānthī ai*, I have not done; *tōṣ nīh ēhrū* or *ēhrā ānthī*, thou has not done.

Two constructions with the genitive case where we should expect the agent or ablative are remarkable.

(i) With the Infinitive *mērē bāṣ rē nīh dēṇṇū*, my brother has not to give, = in Panjābi-Urdū, *mērē bhāī nē nēhī dēṇā*; *tēsrē cīṣh pīṇā*, he has to drink water.

(ii) With a participle, *māhrē nīh dēndō*, we cannot give, = *ham sē nēhī diyā jātā*; *tērē nīh dēundō ānthī*, thou canst not go; *mērī bauḥṇē rē kīlāb nīh pōrhāī*, my sister cannot read the book. These forms of the participle appear to be passive; this is confirmed by the variations which we meet with in the eastern portion of Kīṭṭhāl State; *dēundō* there becomes *dēwāṭō*, *dēndō dēṭṭō*, *pōrhāī pōrhāī*.

If these are really passives we have a linguistic phenomenon of considerable importance. The organic passive is found to a slight extent in Panjābi and is fully developed in Lahndā.

The difference of case for the object in the Past and other tenses may be seen in the following examples: *ā jānu tēs* (for *tēs khē*) I know him, but *mōē jānā sē*, I knew him, *lit.* by me he was known. When a noun is the object the case with *khē* is allowed with the past tense.

In the short form of the Present Auxiliary (I am, &c.) consisting generally of a single vowel sound, the vowel to be used seems to be chosen on enphonic principles, depending apparently rather upon the vowel or letter which happens to precede than upon the noun or pronoun which is the subject.

The ending of the infinitive is either *-nu* or *nū* indifferently. After *r* or *r* (or *rh* or *rḥ*) *n* is usually changed to *n*.

bāō, father.  
ijī, mother.  
bāē, brother.  
bēūh, sister.  
bagēhr, son.  
bēti, daughter.  
khōsm, husband.  
chēōri, wife.  
thiṇḍ, man.  
chēōri, woman.  
bagēhr, boy.  
bēti, girl.  
guāl shepherd.  
cōr, thief.  
gōhr -ā, horse.  
-i, mare.  
bōld, beu'd, ox.  
gāni, cow.  
mēu'ish, buffalo.  
bākr -ā, goat (he).  
-i, „ (she).  
bēh, sheep.  
kukk -ar, dog.  
-rī, or -rē, bitch.  
baqāō, rich, bear.  
sih, leopard.  
gādhā, ass.  
sōr, pig.  
kukk -ā, cock.  
-ā, -i, hen.

giḍā, cat (male).  
brai'i, „ (female).  
ūṭ, camel.  
panchi, bird.  
ludh -ā, -i, kite.  
hāthi, elephant.  
hāth, hand.  
lāt, foot.  
nāk, nose.  
ākkhō, eye.  
mūb, face.  
dānd, tooth (front).  
dar, „ (back).  
kān, ear.  
bāl, hair.  
mūṇḍ, head.  
jibh, tongue.  
pēt, stomach.  
piṭh, back.  
kitāb, book.  
kalam, pen.  
māujā, bed.  
gauhr, house.  
daryāō, river.  
nau, stream.  
pāhr, hill.  
jubar, plain.  
khēc, field.  
nauz, naudzō } bread, food.  
rōti, tuktuka }

oīsh, water.  
 gihū, wheat.  
 kukkṛī, maize.  
 dāl, tree.  
 gāō, village.  
 bīr, city.  
 bauhū, jungle.  
 māchi, fish.  
 hāt, way.  
 phal, fruit.  
 ḍalkī, meat (for eating).  
 ḍaggā, „ other, *e.g.*, of cow,  
 horse.  
 dūdh, milk.  
 āṇḍā, egg.  
 gfhū, ghl.  
 tēl, oil.  
 chāh, buttermilk.  
 thēū, thing.  
 daihrū, day.  
 rāt, night.  
 sūraj, sun.  
 jūhū, moon.  
 tārā, star.  
 bāgur, wind.  
 pāṇī, rain.  
 ḍaū, sunshine.  
 tuāṭh, stormy wind.  
 bāhrā, load.  
 pajāhr, load of grass, firewood.  
 bīj, seed.  
 lōhā, iron.  
 tsōzzarō, good, beautiful, clean.  
 kutsōdzō, kutsadzō, bad, ugly,  
 ignorant.  
 bōrō, big.  
 mhāthō, small.  
 ḍalīdī, lazy.  
 āklāḷā, wise.  
 shīgā, swift.  
 pañēnō, sharp.  
 ucṭā, high.

shōllā, cold.  
 tātō, hot.  
 guḍlā, sweet.  
 tēār, ready.  
 thōrō, little.  
 bhaurī, much.  
 ōhū, be, become.  
 auṇu, come.  
 jāṇu, go.  
 beṭhū, sit.  
 launū, take.  
 ḍēṇū, give.  
 rīṇū, fall.  
 uṭhū, rise.  
 kharā rauhū, remain.  
 ḍekhū, see.  
 khāṇū, eat.  
 piṇū, drink.  
 bōlū, say.  
 dzōpū, speak.  
 sutṭū, sleep, lie down.  
 kōrnū, do.  
 rauhū, remain.  
 mārū, kill.  
 pachāṇū, recognise.  
 jāṇū, know.  
 puṇū, arrive.  
 daṇū, run.  
 baṇaṇū, make.  
 rakkhū, place.  
 bidū, call.  
 phābū, meet.  
 shikhū, learn.  
 pōrū, read.  
 likhū, write.  
 mōrnū, die.  
 shuṇū, hear.  
 ōṭū, turn.  
 urē ōṭū, return.  
 bauhū, flow.  
 gōḍū, fight.  
 jīṭū, win.

hārñā, be defeated.  
dēs jāñ, go away.  
bijñu, sow.

auhñ bāññu, plough.  
tsungñu, graze.  
tsugaññu, cause to graze.

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NUMERALS.

*Cardinal.*

1—ēk.	18—tharāu.
2—dō.	19—unnī.
3—caun.	20—bish.
4—tsār.	27—satāi.
5—pānz, pāñjh.	29—uñatti.
6—tshē.	30—tīh.
7—sāt.	37—saññi.
8—aññh.	39—uññāññi.
9—nau.	40—tsāññi.
10—dash.	47—saññāññi.
11—gairō.	49—uññanzā.
12—bārō.	50—pajāh.
13—tērō.	57—satunjā.
14—tsandō.	59—uññahñ.
15—pandran.	60—sāññ.
16—sōñau.	100—shau.
17—sattrau.	

*Ordinal.*

paihlā, 1st.	satñā, 7th.
dūjjā, 2nd.	dashñā, 10th.
ciā, 3rd.	
tsanthā, 4th.	āddhā, $\frac{1}{2}$ .
panjuā, 5th.	paupñ dō, $1\frac{1}{2}$ .
chatñhā, 6th.	

1. Tērā nñ kāh ā? What is thy name?
2. Ēs gōhrē ri kēññi ummōr au? How much is this horse's age?
3. Ēthiau Kashmīrā tāñ kēññō dūr au? How far is it from here to Kashmir.
4. Tērē bāō rē gauhñrē kēññō chōññā au? In thy father's house how many sons are there?
5. Āj ā baññ dūrō dau hanññēau āyā ñ. To-day I from very far have walking come.

6. Mārē tsātsē rā bagēhr tēsri bauhpē sāthi bēhā hūdā ū. My uncle's son is married to his sister.

7. Gauhrē safēd gōhrē ri dzin au. In the house is the white horse's saddle.

8. Tēsri pītṭhē pāndē dzin kōshō. On his back bind the saddle.

9. Tēsra bēṭā mōē bēghē kaṭṭā. I beat his son very much.

10. Sē ṣsō dāhrō pāndē mheufshē gāui dzāgau. He on that hill is grazing buffaloes and cows.

11. Sē tēs dālō mūlē gōbrē pāndē bēṭhā hūdā ā. He under that tree is seated on a horse.

12. Tēsra bāē apai beuēṇē dā bōḍrā. His brother is bigger than his sister.

13. Ēsrō mōl dāhē rupōyā. Its price is two and a half rupees.

14. Mārō bāō tēs mhāṭṭhē gauhrō dā rauhō. My father lives in that small house.

15. Ēsklē sh rupōyē dēau. Give him these rupees.

16. Sē rupōyō ēs hāgō urē lau. That rupee take from him.

17. Tēskhē biyē piṭṭau rōshi sāthi bannhō. Having beaten him much tie him with ropes.

18. Kūē dā ciṣh āṇā. From the well draw water.

19. Māndē gāōkē tsalō. Walk before me.

20. Kōsrō bagēhr tē dēau pachōkā hāṇḍō? Whose boy is walking behind thee?

21. Tōē kōs hāgō sē mōllē lōā? From whom didst thou buy that?

22. Gā dā ēkkī dukāndārō dā. From a shopkeeper of the village.

## EASTERN KIŪṬHALĪ [Kiŭṭhali.]

Nouns are declined as in Kiŭṭhali proper.

### PRONOUNS.

The following slight differences are found :—

	1st.	Plur.	Sing.
		2nd.	3rd.
N.	āē	tūṣ	
G.		tūarō	f. tēṣ rā
D.A.	āṣ khā, āṣ	tūṣ khā, tūṣ	
Ag.	āē	tūṣ	tēnnā f. tē

1st. pers. pron. sing. has *mā* for *mā*.

*kun*, who ? Ag. *kunē*.

Verbs are almost identically the same.

*auṇū*, come, makes past *ājjā*.

*beṣhū*, sit, past *bēṣhā*.

*pīṇū*, beat, pres. perf. *pīṭū* or *pīṭā au*.

*khānā*, eat, past, *khāyā* or *khēnā*.

*dēnā*, give, past, *dittā* or *dittū*.

*dzopnū*, say, speak, past, *dzōpū*.

In the constructions with the gen. case given under Notes on Verbs on p. 16 for *māhrē nīh dēndō* (Kiŭṭhali), Eastern Kiŭṭhali has *māhrē nīh dēīdō*, for *tērē nīh dēandō ānthī*, *tērē nīh dēwīdō ānthī*, for *mēri bauhṇē rē kitāb nīh pōrhīdī*, *mēri bauhṇē rē kitāb nīh pōrhīdī*, see note, p. 16.

The following Numerals are different :—

5—panj.	30—tish.
6—tshau.	37—saṭtish.
8—āṭh.	39—untālis.
10—daush.	40—tsālish.
11—gērō.	49—uncāa.
27—satāish.	50—pajās.
29—nōttish.	

The sentences in which there is any difference are subjoined :—

3. Ēthau Kashmīrā tāi kēṭhō dūr au ? From here to Kashmir how far is it ?



4. Tērē bāō rē gauhrē kētpē (or kau) tshōtē au ? In thy father's house how many sons are there ?

5. Ādz ē barē dūrō dau hāpēsau ājjā ū. To-day I from very far have walked.

6. Mērē tsātsē rā tshōtō tēsri banhpē sāthē bēhā hōndā ā. My uncle's son is married to his sister.

8. Tēsri pītthē pāndē (or gaihrā) dzin kōshō. On his back bind the saddle.

9. Tēsra bēpā mōē bēghē pītā. His son I beat much.

10. Sē ēō dāhrō gaihrā meufsh gāō dzāgau. He on that hill is grazing buffaloes and cows.

12. Tēsra bās apni beuēpē dau bōrā. He is bigger than his sister.

17. Tēskhē biyē pītēsau rōshī bānnhō. Having beaten him well tie him with ropes.

18. Kūō dau cish tājō. Draw water from the well.

19. Mūdē gāōkē tsalō. Walk before me.

20. Kōsrō tshōtū tādēau pāchō hāpō ? Whose son walks behind you ?

## KŌṬKHĀĪ.

A few paradigms will give an idea of the Kōṭkhāi dialect; only the points of difference will be mentioned. It is distinct from, but very much resembles Kiṭṭhali.

### NOUNS.

The declension is almost the same as in Kiṭṭhali. The following is the only difference:—

	<i>Sing.</i>	<i>Plur.</i>
D.A.	gōhr-ē kē	as Sing.
Ab.	-ē āgō	"

*kē* being used for *khē* and *āgō* for *hāgō*.

### PRONOUNS.

	<i>Sing.</i>			
	1st.	2nd.	3rd.	ēh, this.
N.	ā			
G.			<i>f.</i> tissau rō	<i>f.</i> issau rō
D.A.	mā kē	tā kē	tēs kē, <i>f.</i> tissau kē	
Ag.	mō	tō	tēnnē, <i>f.</i> tissē	ēnnē, <i>f.</i> issē

### *Plur.*

N.	ē, aimā, ēā	tāē		
G.		tāaurō, tūaurō	tīnau rō	īnau rō
D.A.	āō kē	tūō kē		
Ag.	ē	tūē	tīnē	īnē

### ADVERBS.

( <i>Time.</i> )	( <i>Place.</i> )
jishō, to-morrow.	itthā, here.
pōrshē, day after to-morrow.	ēthā, these.
pōrshē, day before yesterday.	kirkā, where?

## VERBS.

## Auxiliary.

Pres. I am, &c. *ā*      *ai*      *au*      *ā*      *ō*      *au*

Past I was      *tā* (f. *tī*)      *tā*      *tā*      *tē* (f. *tī*)      *tē*      *tē*

*kaṭṭālān*, beat.

Fut. *kaṭṭāl -ālā -ālā -ālā -umē -ōlē -ōlē*

The Impf. usually prefers the following form :—

Impf. *ā tā kaṭṭālā, tū kaṭṭālā tā, sē kaṭṭālō tā, ē tā kaṭṭālā,*  
*tuē tā kaṭṭālō, sē tā kaṭṭālō.*

Plapf. *mō kaṭṭālā tā, &c.*

The Vocabulary of the Kōṭkhāl dialect is almost the same as that of Kiūṭhal or Kōṭ Gurū, agreeing sometimes with one and sometimes with the other. *Shāṇā* is see or look, *bīṇṇā*, rice, *pāṭṭī*, field, *shālā*, cold, *dēs*, sun.

### III. KOTGURŪ.

#### NOUNS.

##### *Masculine.*

##### Nouns in -ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	gōhr-ā, horse	-ai
G.	-ōō, f. -čai	as Sing.
D.A.	-ē lai	"
Loc.	-ē dō, di	"
Ab.	-ē kā	"
Ag.	-ēyai	"
V.	-ēā	ēō

##### Nouns in a Consonant.

N.	gauh -r, house	as Sing.
G.	-rō	"
D.A.L. Ab.	-rā lai, &c.	"
Ag.	-rai	"
V.	-rā	-rō

##### Nouns in -i.

N.	bāth-i, elephant	as Sing.
G.	-iō	"
D.A.L. Ab.	-i, &c.	"
Ag.	-iai	"
V.	-iā	iō

Nouns in -ū, such as *bincū*, scorpion, *indū*, Hindu, are declined like nouns in -i.

*bāb*, father, is declined like *gauhr*, but has *bābb* in the Voc. Sing. *nāō* name is indec.

##### *Feminine.*

##### Nouns in -i.

N.	tshōt-i, girl	as Sing.
G.	-iō	"
D.A.L. Ab.	-i, &c.	"
Ag.	-iai	"
V.	-iyō	iyō

## Nouns in a Consonant.

N.	baih-ṇ	ṇī
G.	-ṇō	as Sing.
D.A.L. Ab.	-ṇī, &c.	"
Ag.	-ṇai	"
V.	-ṇē	"

*gāṭ*, cow, has G. *gāwō*, Ag. *gāwai*. Plur. the same.

## PRONOUNS.

## Singular.

	1st	2nd	3rd (he, she, it, that)	jau, this.
N.	mū	tū	sau	jau
G.	mērau	tērau	tēhrō, tēūau, f. taiāu, neut. tētthan	ōhrau, f. aiaū
D.A.	mū lai	tā lai	tēū lai, f. taiā lai, neut. tētthi lai	ēū lai, f. aiā lai
L.	mū de	tā de	" dē " dē, " " dē	" dē " dē
Ab.	mū kā	" kā	" kā, " " kā	" kā " kā
Ag.	mai	taī	tiul	taī

## Plural.

	1st	2nd	3rd	(jau, this.)
N.	hamē	tumē, tūmē	sai	jai
G.	māhrō	thārō	tinaū	inau
D.A.	hamē lai	tumē lai	tinaū lai	inaū lai
L.	" dē	" dē	" dē	" dē
Ab.	" kā	" kā	" kā	" kā
Ag.	hamē	tumē	tinē	inē

## Sing.

## Plur.

N.	kuṇ, who?	dzuṇ, who	kuṇ	dzuṇ
G.	kaurō	dzaurō	kaurō	dzaurō
D.A.L. Ab.	kanā, &c.	dzanā, &c.	kauā, &c.	dzanā, &c.
Ag.	kuṇi	dzuṇi	kuṇiyai	dzuṇiyai

*kōṭ*, anyone, someone; G. *kōsiū*, Ag. *kuṇi*.

*kai*, what? G. *kīūwō*.

Other pronouns are *kēch*, anything, something; *dzuṇ kuṇi*, whosoever; *dzuṇ kēch*, whatsoever.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *-ā -ō -au* are indecl. Those ending in these letters have Obl. *-ē* or *-ai*, Pl. *-ē* indecl. *f. -ī* indecl. It should be remembered that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kā* or *thakā*, used with the positive:—*hātsau*, good; *ēh thāka hātsau*, better than this; *sēbhī kā hātsau*, better than all, best.

Demonstrative.	Correlative.	Interrogative.	Relative.
<i>aiṇō</i> , like this or that	<i>taiṇō</i> , like this or that	<i>kaiṇō</i> , like what? or many?	<i>dzaiṇō</i> , like which or many
<i>ētrau</i> , so much or many	<i>tētrau</i> , so much or many	<i>kētrau</i> , how much or many?	<i>jētrau</i> , so much or many

## ADVERBS.

Most adjectives can be used as adverbs. When so used they agree with the subject of the sentence.

The following are the most important adverbs other than adjectives:—

(Time.)	(Place.)
<i>ēbhī</i> , now.	<i>indhī</i> , here.
<i>tēbhī</i> , then.	<i>itdhī</i> , there.
<i>kēbhī</i> , when?	<i>kīdhī kī</i> , where?
<i>jēbhī</i> , when.	<i>jīddhī</i> , where.
<i>āz</i> , to-day.	<i>indhā tāi</i> up to here.
<i>kālē</i> , to-morrow.	„ <i>lē</i> , hither.
<i>pōrsā</i> , day after to-morrow.	<i>indhā</i> , from here.
<i>cauthē</i> , „ „ that.	<i>hūbhī</i> , <i>gāsh</i> , up.
<i>hīdzē</i> , yesterday.	<i>hūndī</i> , down
<i>phūrōz</i> , day before yesterday.	<i>nēddhī</i> near.
<i>thanōrōz</i> , „ „ that.	<i>dūr</i> , far.
<i>kēbhī</i> , sometimes, ever.	<i>āgdē</i> , in front.
<i>kēbhī na</i> , never.	<i>patshā</i> , behind.
<i>kēbhī na kēbhī</i> , sometimes.	<i>bītre</i> , inside.
	<i>bāhrē</i> , outside.

Others are *kīlai*, why; *ēthī tāi*, for this reason; *hātsē kōrē* or *hātsē gi, hī*, well; *shīgrē*, rapidly; *ē*, yes; *nā*, no.

## PREPOSITIONS.

The commonest prepositions have been given in the declensions of nouns. Subjoined is a brief list of others. The same words are frequently both prepositions and adverbs.

pārshā, beyond.	tēri tāī, about thee.
ārshā, on this side.	hāmā sāhī, like us.
māndzhā, mājhā, within.	tinan bilē, towards them.
gāē, upon.	tētthau phōrē, after that.
tāī, up to.	„ phēr, round about that.
mū kāē, beside me.	tumā barābarī, equal to you.
„ sōghā, with me.	mū chāqēan, apart from me.
tēū lē, for him.	

## Conjunctions.

ā or, and	ēthi tāī, because
pōr, but	jilai ki, although
dzai, if	jaiqō, as if.

## VERBS.

## Auxiliary.

Pres. I am, &c.	ā or āsā indec.
Pres. Negative	nēhī ainthi, indec.
Past Sing.	tau, f. tī, Pl. tai f. tī.

## INTRANSITIVE VERBS.

## lōṭṭau, fall.

Pres. Cond.	lōṭ-ñ	-ā	-ā	-ī	-ā	-ā
Fut.	loṭ-mū	-ā	-ā	-mē	-ā	-ā
Imperat.	lōṭṭ	lōṭṭan.				
Pres. Ind.	Same as Pres. Cond.					
Impf.	The same with tau (f. tī) in Sing. and tai (f. tī) in Plur.					
Past Cond.	Sing. lōṭ	-dan, Pl. -dai, f. -dī.				
Past Indic.	Sing. loṭ	-an, Pl. -ai, f. -ī.				
Plupf.	Same with tau, &c.					
Participle	lōṭṭō, having fallen; lōṭdā (indec.) while falling; lōṭau aundau, in the state of having fallen; lōṭṭēdā, faller or about to fall.					

Some common verbs have slight irregularities.

*aunau, auhnau*, be, become (the *h* is generally omitted).

Past Cond. *aundau, auhndau*.

Past *ūhau (ūau) f. ūhī, &c.*

*ānau*, come.

Pres. Cond. or Indic. *āū ā ā āī āō ā.*

Fut. *āmū, &c.*

Imperat. *ā āō or āau.*

Past Cond. *āndau.*

Past *āau, Pl. āē, f. āī or āē.*

*ḍēunau*, go.

Pres. Cond. or Indic. *ḍēū ḍēwā, &c.*

Fut. *ḍēmū*

Imperat. *ḍēō ḍēō*

Past Cond. *ḍēundau*

Past *ḍēūau, Pl. ḍēūai, f. ḍēui.*

*rauhṇau*, remain.

Past Cond. *rauhndau.*

*jāṇau*, go.

Past Cond. *jāndau.*

Past Indic. *gau, f. gēf, Pl. gēē, f. gēi.*

#### TRANSITIVE VERBS.

*mānau*, beat, conjugated almost exactly like *lōṇau*.

Imperat. *mār mārau.*

Past Indic. *mār -au, (Pl. -ai, f. -i), with agent case of subject mārau agreeing with object.*

Plupf. *mārau tau, with agent case of subject, mārau tau agreeing with object.*

The Passive is formed by using the past participle *mārau*, with the required tense of *jāṇau*, go; *mārau jāṇau*, to be beaten: but the use of the passive voice is rare.

The following are slightly irregular:—

*dēnau*, give, Past, *dinau.*

*kōrnau*, do, „ *kīau.*

*jāṇṇau*, know „ *jāṇau.*

*āṇṇau*, bring „ *āṇau.*

*khānau*, eat; *pīnau*, drink; *laiṇau*, take; *biṇau*, say; *niṇau*, take away, are regular.



## COMPOUND VERBS.

*Continuance, State.*

I continue to fall, *mū lōṭḍau rōhū* or *rauḥū*, (compounded with *rauḥnā* remain).

I am now in the act of falling, *mū lōṭḍau lāgō aundau*, (compounded with *laggṇō*, stick, and *aṇau*, be).

*Notes on Verbs.*

*jāṇau*, go, is used only in composition, *marāu jāṇau*, be killed; *ḍēui jāṇau*, go away.

The Negative auxiliary is found as in other dialects in the Simla States and in Kulū.

A noteworthy construction with the possessive when we should expect an ablative is illustrated in the following:—*jau kitāb tēṇē nēhī pōrhḍī*, he cannot read this book; *mērē nēhī ḍēundau*, I cannot go. See note under *Kiūṭhalī*.

bāb, father.

ī, mother.

bāē, brother.

dāī, sister (older than speaker).

cēī, beihṇ, sister (younger than speaker).

chōṭ -ū, tshōṭ -ū, son.

-ī -ī, daughter.

rāṇḍ -ū, husband.

-ī, chēōṛī, wife.

dzōṇā, mōrd, man.

chēōṛī, tshēōṛī, woman.

chōṭ -ū, boy.

-ī, girl.

phuāl, bakrālā, shepherd.

tsōr, thief.

gōhr-ā, horse.

-ī, mare.

bōld, ox.

gāō, cow.

mhaish, buffalo.

bākr-au, he-goat.

-ī, she-goat.

bēhr, sheep.

kūk-ar, dog.

-rī, bitch.

rich, rikh, bear.

sfl, leopard.

gādhau, ass.

sūr, sungar, pig.

murg-au, kukkhr-au, cock.

-ī -ī, hen.

braīl-ā, cat (male).

-ī, ,, female.

fl, camel.

ciūkh-ū (f-ī), little bird.

cakraī, kite.

shailṭā, f. shail, fox.

hāthī, elephant.

hātth, hand.

lāt, foot.

nāk, nose.

ākkh, eye.

mñh, face.  
 jāt, mouth.  
 dānd, tooth.  
 kāu, ear.  
 shrāl, hair.  
 mūṇḍ, head.  
 dzībl, tongue.  
 pēt, stomach.  
 piṭṭh, back.  
 jīū, body.  
 katāb, book.  
 kōlm, pen.  
 mānjā, bed.  
 gauhr, house.  
 darēō, river.  
 gālī, stream.  
 parbat, dāhr, hill.  
 madān, plain.  
 khēc, field.  
 rōṭī, bread.  
 pāqī, water.  
 gīhī, wheat.  
 tshālī, maize.  
 būṭ, tree.  
 graū, village.  
 shaihr, city.  
 baun, jungle.  
 matshī, fish.  
 bāt, way.  
 peiṇḍan, path.  
 phōl, fruit.  
 māss, meat.  
 daddh, milk.  
 pinni, egg.  
 gēō, ghi.  
 tēl, oil.  
 tshāh, buttermilk.  
 daihrō, day.  
 rāc, night.  
 daihrō, sun.  
 dzōth, moon.  
 tārū, star.

bāgur, wind.  
 pāqī, rain.  
 dan, sunsline.  
 dzōrē bāgur, stormy wind.  
 bāhrtau, load.  
 bēdzan, seed.  
 lōhā, iron.  
 hātsau, bitau, good, beautiful.  
 rian, bad, ugly.  
 būḍḍau, big.  
 mhāttau, hōknau, little.  
 snst, lazy.  
 hoshēwāran, wise.  
 mūrakh, ignorant.  
 painau, sharp.  
 ntstau, high.  
 shēlau, tḥanḍau, cold.  
 naitau, hot.  
 guḷūau, sweet.  
 sāphau, clean.  
 cāp, ready.  
 hōknau, little.  
 baulrī, much.  
 auṇau, be, become.  
 āṇau, come.  
 ḍēuṇau, go.  
 bēshṇau, sit.  
 ḍēṇau, give.  
 lōṭṇau, fall.  
 laiṇau, take.  
 ūzṇau, rise.  
 khōṛau auṇau, stand.  
 dēkhṇau, see.  
 khāṇau, eat.  
 piṇau, drink.  
 bōlṇau, say.  
 sutṭṇau, sleep, lie down.  
 kōṇau do.  
 rauḥṇau, remain.  
 mārṇau, beat.  
 jāṇṇau, know, recognise.  
 pūjṇau, arrive.

bāgnau, run.  
 bāgē dēnau, run away.  
 cāpnau, make.  
 dāpnau, place.  
 bēdnau, call.  
 phāpnau, mīpnau, meet.  
 shikhpnau, learn.  
 pōrhnau, read.  
 likhpnau, write.  
 mōrnau, die.  
 shuppnau, hear.  
 ōṭpnau, turn.  
 ōṭēō āpnau, return.

bauhpau, flow.  
 jhēṭpnau, lōrnau, fight.  
 jīṭpnau, win.  
 ārnau, be defeated.  
 dēui jāpnau, go away.  
 bauṇau, sow.  
 aul jōcṇau, plough.  
 khēṇau, cause to eat.  
 paṇēṇau, cause to drink.  
 shuṇāṇau, cause to hear.  
 tsōṇau, graze.  
 tsuraṇau tsārṇau, cause to graze.

## NUMERALS.

*Cardinal.*

1—ēk.  
 2—dōē.  
 3—caun.  
 4—tsār.  
 5—pānj.  
 6—chau.  
 7—sāt.  
 8—atṭh.  
 9—nau.  
 10—dōsh.  
 11—gairā.  
 12—bārā.  
 13—tērā.  
 14—tsandā.  
 15—pōndra.

16—sōlā.  
 17—sōṭṭrā.  
 18—ṭhārā.  
 19—ṇi.  
 20—bī.  
 27—satāi.  
 29—ṇōṭṭi.  
 30—tī.  
 37—sāṭi.  
 39—untāli.  
 40—cāli.  
 100—shau.

1000 bazār.  
 100,000—lākkh.

*Ordinal.*

paihlau.  
 dūsran, dūjjau.  
 cian.  
 tsānthau.  
 pānjiau.  
 chauṇiau.  
 sāṭiau.  
 dōshiau, 10th.  
 paihli bārā, 1st time.

dujji phērē, 2nd time.  
 ādhau, half.  
 paṇṇē dōē,  $1\frac{1}{2}$ .  
 sāvā dōē,  $2\frac{1}{2}$ .  
 dāhē,  $2\frac{1}{2}$ .  
 dēorh,  $1\frac{1}{2}$ .  
 sādhe tsār,  $4\frac{1}{2}$ .  
 ēk pāō,  $\frac{1}{2}$ .

As a rule the people do not count beyond twenty. Even in dates it is common to call the 22nd day of the month the second, the 23rd the 3rd, and so on. Forty, sixty, eighty, &c., are *dōz biē*, *caun biē*, *tsār biē*, &c., or the word *kōrī*, score, is used.

## SENTENCES.

1. Tērō naū kē ā ? What is thy name ?
2. Ēū gōhrēai kai umar ā (āsā) ? What is the age of this horse ?
3. Indā kā Kashmirā tāi kētrō dūr āsā (ā) ? From here how far is it to Kashmir ?
4. Thārē bābē gauhrā di kētrō tshōtū āsā ? In your father's house how many sons are there ?
5. Mū āz baṛi dūrō hāṇḍōō. I to-day from very far have walked.
6. Mōrē cācēau tshōtū tēhri baiṇṇi sōṅgē baiṇau aundan āsā. My uncle's son to his sister is married.
7. Gauhrā dē shuklē gōhrīai zīn āsā. In the house the white horse's saddle is.
8. Tēūi (tēhri) piṭṭhē gāē zīn kōshō. Upon his back bind the saddle.
9. Maī tēūē tshōtū dē bauhrī tōē lāē. I have beaten his son much.
10. Sau dāhrā gāē dōgai bākri tsārā. He on the hill cattle and goats is grazing.
11. Sau tēū būṭā pārē gōhrē gāē bēshau aundan āsā. He under that tree on a horse is seated.
12. Tēūau bās appi baiṇṇē kā bōḍḍau āsā. His brother is bigger than his sister.
13. Tēūau mōl dāhē rupayyē āsā. Its price is two and a half rupees.
14. Mēran bāb mēhātrē (hōknō) gauhrā di rauhā. My father in the little house lives.
15. Ēā rupayyē tēū lai dāi. These rupees to him give.
16. Sai rupayyē tēū kā ōrā lai au. Those rupees from him bring.
17. Tēū hātsē gidhi piṭṭō rōshī gidhi kōshō. Having beaten him well bind him with ropes.
18. Kūē kā pāṇi gūrau. Take out water from the well.
19. Mākā āgdi (āgdō) hāṇḍau. Walk before me.
20. Kaurō tshōtū tumē pā āndau lāgō aundan ? Whose son behind you is walking ?
21. Sau tumē kauā kā mōl laiō ? From whom did you buy that ?
22. Grāuē ōk bāṇiē kā. From a shopkeeper of the village.



# THE DIALECTS OF KULU.

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

## INTRODUCTION.

Kulū is a portion of Kānggrā District, but is almost entirely separated from Kānggrā proper, being connected with it only by a narrow neck of country in the north-west, while it is bounded on the west by the states of Sukēt and Maṇḍī. On the north and east Kulū proper is bounded by Lāhuḷ and Spitī or Pitī respectively. These two tracts, while distinguished from Kulū proper, form part of the Kulū subdivision of Kānggrā. On the south Kulū is bounded by the River Satlaj across which is the British District of Kōṭ Gurū. The dialects treated of in the following pages are the dialects of Kulū proper, and are all Aryan. In Spitī and Lāhuḷ the dialects spoken are Tibeto-Himalayan. In Maṇḍī, Sukēt, Kānggrā proper and Kōṭ Gurū the dialects are all of the same general type as those here dealt with.

Kulū proper may be said to contain four dialects: Outer Sirāji spoken in Outer Sirāj, that is in the southern portion of the Sirāj Taḥṣil; Inner Sirāji spoken in Inner Sirāj or the northern part of the Sirāj Taḥṣil; Saṁji spoken in the Saṁj Valley which enters the Bās Valley from the east; and lastly Kulūi, which is spoken in the northern part of Kulū proper. There is also a Tibeto-Himalayan dialect called Kanāshī, spoken in the village of Malāṇā in North Kulū and nowhere else.

The four Kulū dialects are closely allied to dialects of Rājasthāni found in Rajputana, and indicate close connection in the past between the peoples of Rajputana and the Himalayas north-east of Simla. The four dialects have several points in common, such as the existence of a form of the Present Auxiliary used in negative sentences, and of a feminine form for the Oblique Sing. of the 3rd Pers. pronoun, and the similarity of the Oblique Sing. to the Oblique Plural in Nouns.

In Outer Sirāji *ability* is expressed by the genitive case of the subject with a form of the Present Participle which may be Passive; in Inner Sirāji the ordinary Present Participle seems to be used.

Outer Sirāji very closely resembles Kōṭ Gurūi, the notes on which (in the Appendix to the Gazetteer of the Simla District) should be consulted. It has the Genitive in —*əu*, the Dative in *lai*, the Ablative in *kə*, and the Locative in *də*.

In Inner Sirāji the forms are *rā* for the Genitive, *bə* for the Dative, *lēṛā* for the Ablative, and *mōnjē* for the Locative.

Saīnji has very interesting forms. The Genitive is in —*ər*, the Dative in —*āb*, the Ablative in —*āgā*. It has two forms for the Future, one of them having endings in *b* and *r* which suggest interesting problems. The Saīnji dialect generally resembles Inner Sirāji.

The use in Inner Sirāji of the word *bhī*, in the sense of the Hindi *phir*, is noteworthy inasmuch as the same word is found in the criminal dialect of the Sāsīs with the same meaning. The contraction of the Present Auxiliary to —*s* should be noted.

Kuṭūi in several respects closely resembles Inner Sirāji. Its nominal inflections are almost identical, but it has *na* or —*n* for the Ablative. It has an interesting form for the Pres. Indic. and Imperfect —*ā* being added to the root before the Auxiliary. The polite Imperative in —*ēt* should be noted.

The system of transliteration employed is that of the Asiatic Society of Bengal with some additions. *c* stands for the sound of *ch* in *child*, *ch* being the aspirated *c*; *f* represents the sound mid-way between *i* and *ī*; *u* italicised in a word printed in ordinary type is half-way between *u* and *ū*.

T. GRAHAME BAILEY.

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## OUTER SIRĀJĪ.

The Outer Sirājī dialect resembles in many respects Kōṭ Gurūi which has been treated in considerable detail in the *Simla Gazetteer*; it will not therefore be necessary to treat Outer Sirājī with the same fulness.

### NOUNS.

#### *Masculine.*

#### Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōr-ā	-ē
G.	-ēau f. ēē	as Sing.
D.A.	-ē lai	"
Loc.	-ē dē	"
Ab.	-ē kē	"
Ag.	-ē	"

#### Nouns in Consonant.

N.	ghōr	as Sing.
G.	ghōr-ō	"
D.A.L.Ab.	ghōr-ā lai, &c.	"

#### *Feminine.*

#### Nouns in -ī.

N.	shōr-ī	as Sing.
G.	-īō	"
D.A.L.Ab.	-ī lai, &c.	"
Ag.	-īē.	"

#### Nouns in Consonant.

N.	bhēḍ, sheep	...
G.	bhēḍō	...
D.A.L.Ab.	bhēḍā lai, &c.	...

baiḥ, however, is declined as follows :—

N.	baiḥ, sister	baiḥ-ī
G.	baiḥ-īō	as Sing.
D.A.L.Ab.	-ī lai, &c.	"
Ag.	-ī	"



## PRONOUNS.

*Singular.*

	1st	2nd	3rd	ē or ēh, this
N.	hū	tū	sau, ōh	ē, ēh, au
G.	mērō	tērō	tēūō <i>f.</i> tēssō	tēūō <i>f.</i> tēssō
D.A.	mūlai	tālai	tēū lē tēā lē	tēū lē tēā lē
L.	mūdē	tādē	„ dē „ dē	„ dē „ dē
Ab.	mukhē	tākhē	„ khē „ khē	„ khē „ khē
Ag.	maī	taī	tēī tai	tēūē ai

*Plural.*

	hāmē	tummē	saī	ē, ēh
G.	mhārō	thārō	tīn-ō	īn-au
D.A.	ham-ā lai	tum-ā lai	-ā lē	-ā lē
L.	-ā dē	-ā dē	-ā dē	-ā dē
Ab.	-ā kē	-ā kē	-ā kē	-ā kē
Ag.	-ē	-ē	-ē	-ē or -nē.

*kuṇ*, who? G. *kaurō*, Ag. *kuṇī*.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns. When they qualify nouns, they are not declined except in the case of those the Nom. Sing. Masc. of which ends in *-ō -au* or *-ā*. These take *-ē* for the Plur. and for the Obl. Sing., and *-ī* for the Fem. Sing. and Plur. Genitives of nouns and pronouns are adjectives coming under this rule: thus *ghōṛēau* or *ghōṛēō*, of a horse, Obl. *ghōṛēē*; *bēṭlāu*, of a woman, Obl. *bēṭlīē*.

*Demonstrative.*

*iyō*, like this  
*ētrau*, so much or  
 many

*Correlative.*

*tīyō*, like that  
*tētrau*, so much or  
 many

*Interrogative.*

*kiyō*, like what?  
*kētrau*, how much or  
 many?

Comparison is expressed by means of the Ablative case, as, *shōbhlē*, beautiful; *mūkhē shōbhlē*, more beautiful than I; *sōbbī kē shōbhlē*, more beautiful than all, most beautiful. The pronoun *ēk* has a form *idō*, *idō shōbhlē*, more beautiful than this.

## ADVERBS.

Most adjectives can be used as adverbs, in which case they agree

with the subject of the sentence. The following are a few very common adverbs, other than adjectives :—

(Time.)	(Place.)
əbbē, now	idhī, here
təbbē, then	tidhī, pōrē, there
kəbbē, when ?	kidhī, where ?
jəbbē, when	jidhī, where
kāllā, to-morrow	
pōrshē, day after to-morrow	
tsanthē, „ „ that	
hij, yesterday	
phōrōz, day before yesterday	
tsanthē, „ „ that	

## PREPOSITIONS.

lai, lē, to	tainī, up to
kē, from	sangē, with
dē, in	āgō, in front of
gai, upon	pitshū, behind

## VERBS.

*Auxiliary.*

Pres. I am, &c.	ā and ū	ā	ā	ā	ā	ā
or	āssā (āsā)	āssā	āssā	āssā	āssā	āssā
Neg.	āthi with negative particle.					
Past	tau f. tī	Pl. tē	f. tī			

*Intransitive Verbs.*

## pōrnu, pōrnō, fall.

Fut.	pōr-ū	-ā	-ā	-ū	-ā	-ā
Imperat.	pōr	pōrā				
Pres. Ind.	same as Fut.					
Past Cond.	pōr-dau	PL. -dē	f. -di			
Impf.	Fut. with tan (tē, tī)					
Past Ind.	pōr-au	f. -ī	PL. -ē	f. -ī		
Plupf.	pōrau tau					
Participle	pōrēkōrē, having fallen					

iehnō, come.

Regular except in Past.

Past Ind.     āō     f. āī     Pl. āē

dēnu, go.

Fut.             dēū     dēwā     dēwā, &amp;c.

Imperat.       dēū     dēwā

Past Cond.     dēundau

Past Ind.       dēūō     f. dēwē     Pl. dēwē

jānu, go.

Fut.             jāū

Imperat.       jā     jā

Past Cond.     jāndau

Past Ind.       gau     f. gauī     Pl. gauē

rauhnu, remain.

Fut.             rauhū or rauhā

Past Cond.     rauhndau

Past Ind.       rauhau ( -ī -ē )

baithnu, baishnu, sit.

Regular.

Imperat. has baishī, sit thou, as well as the other forms.

*Transitive Verbs.*

tsiknū, beat, like pōrnū.

Past Ind.       Agent case of subject with tsikan which agrees with obj.

khānu, eat.

Past Cond.     khāndau

Past Ind.       khāau

dēnō, give.

Past Ind.       dēnnan

lēnu, take.

Fut.             laiū

Past Ind.       laiau

kōrnu, do.

Past Ind.       kiyau

Ability is often expressed by means of the present part. with the genitive of the subject.

mārē nēhī dēundō or mārē bhōlē nēhī dēundō, I cannot go.

mārē ēh kitāb nēhī pōrhī, I cannot read this book.

This participle, it will be observed, is given a passive sense.

The Infin. is used to express necessity, as:—

*mū kalla dēunu*, I have to go to-morrow.

The Infinitive ends in *ṇau*, *ṇū*, *ṇu*, *ṇō* or *ṇā*. In other words also we find the vowels *au*, *ō*, *ā* interchangeable.

The feminine forms of the 3rd pers. pron. and of *ē*, *ēh*, this, are, as in other Kuṭū dialects, found in Outer Sirājī.

*dēunu*, go, is used to express the idea of going, *jānu*, go, is used in composition.

bāb, father.

ij, mother.

bhāi, brother.

baiḥ, sister.

dāi, elder sister.

cēi, younger sister.

shōr-ū, son.

-ī, daughter.

raṇḍū, husband.

chēōrī, wife.

jōṇā, mōrd, man.

bēṭli, woman.

shōr -ū, boy.

-ī, girl.

phuāl, shepherd.

tsōr, thief.

ghōr -ā, horse.

-ī, mare.

bōld, ox.

gāō, cow.

maishī, buffalo

bākr-au he-goat.

-rī, she „

bhēd, sheep.

kūk-ar, dog.

-rī, bitch.

bhāhi, baṇāē, bear.

barāg, leopard.

sih, „

gādhau, ass.

sūr, pig.

kukh-lai, cock.

kukh-lī, hen.

brail -au, cat (male).

-ī, „ (female).

ūṭ, camel.

hōtthi, elephant.

hāth, hand.

khūr, foot.

nāk, nose.

akkhī, eye.

muh, face.

jāt, mouth.

khakkh, corner of mouth.

dānd, tooth.

kānn, ear.

shrāl, hair.

mūṇḍ, head.

dzibb, tongue.

qhaṇ, pēt, stomach.

pītth, back.

dziū, dēhi, body.

katāb, book.

kōlm, pen.

māndzaa, bed.

ghōr, house.

daryāō, river.

gāhḍ, stream.

dzōt, hill-top, pass.

dhār, hill.

sōrlau, dōl, plain.

khēc, field.

rōṭi, bread.

pāṇi, water.

kōpak, wheat.  
 tshōlli, maize.  
 būt, tree.  
 graū, village.  
 bazār, town.  
 haup, jungle.  
 dzōrkī, machli, fish.  
 bāt, way.  
 phōl, fruit.  
 māss, meat.  
 duddh, milk.  
 pinnī, egg.  
 ghōō, ghi.  
 tēl, oil.  
 tshāh, buttermilk.  
 dhair, day.  
 rāc, night.  
 dhairō, sun.  
 dzuth, moon.  
 tārā, star.  
 bagurī, paup, wind.  
 pāpī, rain.  
 dhuppō, sunshine.  
 bhārau, load.  
 bēdzau, seed.  
 lōhau, iron.  
 bitau, good.  
 nikkau, bad.  
 bōrau, big.  
 hōtshan, little.

sulai, lazy.  
 ōklālau, wise.  
 nikāmmau, ignorant.  
 tshēkau, swift.  
 ticchau, sharp.  
 uchtau, lofty.  
 shōbhau, beautiful.  
 shēlau, dzaḍau, ṭhaṇḍau,  
     cold.  
 naitau, tātau, hot.  
 guḷāu, sweet.  
 rāmlau, clean.  
 thōrau, little.  
 khassau, much.  
 ichnō, come.  
 ḍēuṇu, jānu, go.  
 bēṭṭṇu, bēshṇu, sit.  
 lēnō, take.  
 ḍēnō, give.  
 pōṇu, fall.  
 khānu, eat.  
 jhūṭṇau, drink.  
 bōḷṇu, speak, say.  
 kōṇu, do.  
 rauṇu, remain.  
 tsikṇu, beat.  
 dzāṇu, know.  
 ḍēwē jānu, go away.  
 āṇu, bring.  
 nīṇu, take away.

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 NUMERALS.

*Ordinal.*

1—ēk.  
 2—dōō.  
 3—caun.  
 4—tsār.  
 5—pauz.  
 6—tshan.  
 7—sāt.  
 8—atṭb.

9—nau.  
 10—dōss.  
 11—giārā.  
 12—bārā.  
 13—tērā.  
 14—tsaudā.  
 15—pōndrā.  
 16—sōlā.

## NUMERALS—continued.

## Cardinal.

17—satārā.	60—shath.
18—ṭhārā.	67—satāṭh.
19—pi.	69—uṇhōttar.
20—hi.	70—sōttar.
27—satāi.	77—satōttar.
29—pōtti.	79—uṇōshī.
30—ti.	80—ōshī.
37—saṭi.	87—satōshī.
39—putāli.	89—pāṇu.
40—cāli.	90—nōbbā.
47—sataji.	97—satānu.
49—nūnjā.	100—shau.
50—padzā.	200—dōṣ shau.
57—satūnjā.	1,000—hazār.
59—nāṭh.	100,000—lakkh.

## Ordinal.

1st, paihlō.	6th, tshauian.
2nd, dujjō.	7th, sātian.
3rd, ciyō.	10th, dōssian.
4th, tsauthō.	50th, pōdzāpiau.
5th, panjiō.	

## SENTENCES.

The following five sentences will suffice to give an idea of the difference between Outer Sirāji and Kōṭ Gurūi. They should be compared with the sentences in the Notes on Kōṭ Gurūi.

6. Mērē bābūō shōrū tēnē baiṇi sangē baiṇūō aundau āsā. My uncle's son is married with his sister.

7. Ghōrā dē shittē ghōṛēō zīn āsā. In the house the white horse's saddle is.

17. Tēu shōbhlō kōrē tsikṇu rāshī kōrē bāndṇu. Beat him well and bind him with ropes.

19. Mū āgō hāṇḍ. Before me walk.

20. Kaurō shōrū tā pitshu hāṇḍō lagō aundō? Whose son behind thee walking comes?

# INNER SIRĀJĪ.

## NOUNS.

### Masculine.

#### Nouns in -ā.

##### Singular.

##### Plural.

N.	ghōr-ā	-ē
G.	-ē rā, rau	as Sing.
D.A.	-ē bē	"
Loc.	-ē mōnjē	"
Ab.	-ē lērā.	"
Ag.	-ē	"
V.	-ēā	-ēō

#### Nouns in Consonant.

N.	ghōr, house	ghōr
G.D.A.L.Ab.	ghōrā rō, &c.	as Sing.
Ag.	ghōrē	"

### Feminine.

#### Nouns in -ī.

N.	shōhr-ī, girl	-ī
G.D.A.L.Ab.	-ī rau, &c.	-ī rau, &c.
Ag.	-ī	-ī
V.	-īē	-īō

#### Nouns in Consonant.

N.	bhīṇ, sister	-ā
G.D.A.L.Ab.	bhīṇ-ā rau, &c.	-ā rau, &c.
Ag.	-ā	-ā
V.	-ē	-ō

## PRONOUNS.

### Singular.

	1st	2nd	3rd	iō, this.
N.	hē	tū	sau	iō
G.	mōrau	tērau	tēu rā (f. tēssā rā)	iū rā (f. ēssā rā)
D.A.	mē bē, mē	tā bē	„ bē, iēu, f. tēssā „ bē	„ bē, iū, f. ēssā bē

L.	mā mōnjē	tā mōnjē	tēu mōnjē, f. tēssā iū mōnjē, f. ēssā mōnjē mōnjē
Ab.	„ lēṛā.	„ lēṛā	„ lēṛā, f. tēssā „ lēṛā, f. ēssā lēṛā lēṛā
Ag.	maī	taī	tiū f. tēssē iū f. ēssē

## Plural.

N.	hāmmē	tōmmē	tēā	iā
G.	nhārau	thārau	„ rā	„ rā
D.A.	hāmā bē	tōmmā bē	„ bē	„ bē
L.	„ mōnjē	„ mōnjē	„ mōnjē	„ mōnjē
Ab.	„ lēṛā	„ lēṛā	„ lēṛā	„ lēṛā
Ag.	hāmmē	tōmmē	tēā	iā

## Singular.

## Plural.

N.	kuṇ, who ?	dzūṇ, who ?	kōṇā	dzōā
G.D.A.L.Ab.	kās rau, &c.	dziū rā, &c.	kās rau, &c.	„ rā, &c.
Ag.	kūṇī	dziū	kūṇī	dzōāē

Others are *kē*, what ? *kitsh*, anything, something.

## ADJECTIVES.

Adjectives used as nouns are declined like nouns. When qualifying nouns they are not declined except when their Nom. Sing. Masc. ends in *-ā*. In this case they take *-ē* for the Obl. Masc. and *-ī* for the Fem. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kā*, than as, *rāmṛō*, good, *iā kā rāmṛō*, better than this, *sōbbhī kā rāmṛō*, better than all, best.

## Demonstrative.

## Correlative.

## Interrogative.

iēṛā, iēḥṛā, like this	tēṛā, tēḥṛā, like that	kēṛā, kēḥṛā, like what ?
ēṭrau, so much or many	tēṭrau, so much or many	kēṭrau, how much or many

## ADVERBS.

Many adjectives are used also as adverbs. When so used they agree with the subject of the sentence. The following is a list of a few of the commonest adverbs other than adjectives:—

## (Time.)

## (Place.)

iēbbā, now  
tēbbē, tēbrē, then  
kēbrē, kōddō, when ?

indī, indhī, here  
pār, there, on the other side  
kōndī, kauḥ, where ?



## (Time.)

jēbrē, jōddō, when  
 āz, to-day  
 shūi, to-morrow  
 pōrshī, day after to-morrow  
 tsanthē, day after that  
 hidz, yesterday  
 pharz, day before yesterday  
 tsanthē, day before that  
 kōdhī, sometimes, ever  
 kōdhī na, never  
 kōdhū kōdhū, sometimes

## (Place.)

jauf, where  
 indhī tānī, up to here  
 indhā kā, from here  
 ūjhē, up  
 ūndhē, down  
 jēhā, in front  
 patshē, behind  
 whitar, inside  
 bāgē, outside

Others are *kīlē*, why? *hau*, yes, *nīh*, no, *chēkē*, quickly, *rāmre kōrī*, well, &c.

## PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, on that side	māē sōyghā, with me
wār, on this side	īuri tānī, for him
mōnjē, within	tēri tānī, about thee (or for thee)
tainī, tānī, up to	māf jēhau, like me
paraundē, upon	īari tānī, towards them
thāf, below	
mā dēfē, beside me	

## VERBS.

## Auxiliary.

Pres. I am, &c.	āsā	āsā	āsā	āsā	āsā	āsā
Pres. Neg.	nīh ādō	f. nīh ādi	Pl. nīh ādē			
Past. I was, &c.	thī	thī	thī	thī	thī	thī

## Intransitive Verbs.

pōrnau fall.

Pres. Cond.	pōr -ū -ē -ē -ū -ā -au
Fut.	pōrul -au -au -au -ē -ē -ē
Imperat.	pōr pōrā
Pres. Ind.	pōrdau f. pōrdī Pl. pōrdē
Past. Cond.	the same

Impf.	pōrdan thi, &c.
Past Ind.	pōrū and pōrau f. pōrī Pl. pōrī
Pres. Perf.	pōrū āsā
Plupf.	pōrū thī
Participle	pōrīkōrī, having fallen, pōrīwāḷā, faller, about to fall

Some verbs show slight irregularities.

**hōṇau**, be, become.

Fut.	hōlau
Pres. Ind.	hundā
Past Ind.	hōū Pl. hōī

**ihṇō**, come.

Pres. Cond.	ihū
Fut.	ihūlau or ihlau (or iūlau, ilau) ihlau ihlau ihūlē or ihlē ihlē ihlē
Imperat.	ich ichā
Pres. Ind.	} ihndau
Past Cond.	
Past Ind.	āō
Participle	ihṇwāḷā, comer, about to come

**nāṇā**, go.

Fut.	nāūlau, &c.
Imperat.	nāā or nāsh, Pl. nāā
Pres. Ind., &c.	nāndau
Past Ind.	nāṭlau

**jāṇā**, go.

Fut.	jaūlau jāllau, &c.
Pres. Ind.	jāndau
Past Ind.	gan, f. gauī Pl. gauē

**rauhṇā**, remain.

Fut.	rauūlau rauhau, &c.
Pres. Ind.	rauhndau
Past Ind.	rauhū

**bēshṇā**, sit.

Past Ind.	bēṭlau
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*Transitive Verbs.*

**tsikṇā**, beat, like pōṇau.

Past Ind.	Agent case of subject with <i>tsikan</i> which agrees with object.
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Some of the following common verbs are slightly irregular:—

**khāṇā cat.**

Pres Ind. khāndau

Past Ind. khāū

**diqā, give.**

Fut. dāūlau

Pres. Ind. dindau

Past Ind. dinnau

**lauṇā, take.**

Fut. laūlau

Pres. Ind. lauindau

Past lauū

**bōlṇā, speak.**

Past Ind. bōllū

**kōrnā do.**

Past Ind. kōrū

Ability is often expressed by means of the Pres. Part. (Pres. Ind.) and the genitive case of the subject, as, *mērē nēh kōrdau*, I cannot do.

To express being in the act of doing a thing *lāgō* (from *lagṇā*, stick) is used. *iū lāgō rūṭi khāndō*, he is eating bread; *hā thī rūṭi khāndō lāgō hundō*, I was eating bread.

The vowel of *sau*, he, she, it, is sometimes omitted after a verb, as, *tēū bē na dēs*, do not give it to him, where *s* represents *i*. This reminds us of the *sū*, and *s* which are so common as 3rd Sing. suffixes in Labndā and in Panjābī West and North of Lahore. Cf. also Inner Sirāji *mā lērū na nē sē*, do not take it from me.

The word *bhī*, meaning 'again,' 'after that,' Hindi, *phir*, is noticeable because it is a characteristic of the secret dialect of the thieving tribe of the Sēsis.

The infinitive ends in *-ṇā*, *-ṇō* or *-ṇau*. In other words also we find the vowels *ā*, *ō*, *au* interchangeable.

In the Negative Auxiliary *ādō*, *ādī*, *ādē* the *ā* is pronounced very long. This word differs from most Negative Auxiliaries in being declined.

The special Feminine forms of the 3rd pers. pron. and of *iō*, this, should be noted. They are found also in the Simla States dialects.

*bāb*, father.

*īj*, mother.

*bbāi*, brother.

*dāi*, elder sister.

*bhīp*, younger sister.

*shōr<sup>a</sup>*, son.

*shōr<sup>i</sup>*, daughter.

*mard*, husband.

*bēṭrī*, woman.

*mard*, man.

*bēṭrī*, woman.

*shōr<sup>a</sup>*, boy.

*shōr<sup>i</sup>*, girl.

*phuāl*, shepherd.

*tsōr*, thief.

*ghōrā*, horse.

ghōṛi, mare.	pāṇi, water.
bōld, ox.	kaṇk, gihū, wheat.
gā, cow.	tshalli, maize.
mihāsi, buffalo.	butṭā, trec.
bākr-ā, he-goat.	grā, village.
-ī, she-goat.	bazār, city.
bhēd, sheep.	bhū, jungle.
kutt-au, dog.	mācchi, fish.
-ī, bitch.	bāt, way.
ghāi, bear.	phōl, fruit.
barēāg, leopard.	māss, meat.
gādhā, ass.	duddh, milk.
sūr, pig.	ḍānnā, egg.
kukk-ar, cock.	ghī, ghīū, ghi.
-rī, hen.	tōl, oil.
barēāl-au, cat (male).	tshāi, buttermilk.
-ī, .. (female).	dihārō, day.
ūt, camel.	rāc, night.
hāthi, elephant.	dihārō, sūraj, sun.
hāth, hand.	dzōth, tsānaṇi, moon.
pair, foot.	tārā, star.
nāk, nose.	bāgur, wind.
ācchi, eye.	pāṇi, rain.
mūh, face.	dhūppā, sunshine.
dānd, tooth.	bhārā, load.
kaṇēt, ear. (lobe of ear ?)	bēdzā, seed.
shrēāl, hair.	lōhā, iron.
muṇḍ, head.	shōbhlā, rāmṛā, good, beau- tiful.
dzibh, tongue.	būrā, bad.
pēt, stomach.	būṛau, big.
pīth, back.	hōtshau, little.
sarir, dchī, dziū, body.	sust, nist, lazy.
katāb, book.	satāz, wise.
kalam, pen.	māṛau, foolish, ugly.
māndzau, bed.	tshēkā, swift.
ghar, house.	ticchā, sharp.
daryā, river.	uchṭā, lofty.
gāhḍ, nauē, stream.	shēlā, cold.
sarāj, hill.	niātā, nigghā, tātā, hot.
nīha, plain.	mītṭhā, sweet.
khēc, field.	shittau, white, clean.
rōṭṭi, bread.	

thōṛā, little.  
 bauhū, much.  
 ciṭṭhā, black.  
 bhēṭṭā, be obtained.  
 iḥṣ, come.  
 nāṇā, go.  
 bēshṇā, sit.  
 laṇṇā, take.  
 diṇā, give.  
 pōṛnan, fall.

khāṇā, eat.  
 jhuṭṭā, drink.  
 galāṇā, speak, say.  
 bōḷṇā, speak, say.  
 kōṛnā, do.  
 rauḥṇā, remain.  
 tsikṇā, beat.  
 dzāṇṇā, know.  
 āṇṇā, bring.  
 nīṇā, take, take away.

## NUMERALS.

## Cardinal.

1—ek.  
 2—dū.  
 3—cē.  
 4—tsār.  
 5—pāndz.  
 6—tshau.  
 7—sāt.  
 8—āth.  
 9—nan.  
 10—dōss.  
 11—giārā.  
 12—bārā.  
 13—tērā.  
 14—tsanūḍā.  
 15—pōṇḍrā.  
 16—sōḷā.  
 17—satārā.  
 18—ṭhārā.  
 19—pih.  
 20—bih.  
 27—satāi.  
 29—nōtrī.  
 30—tri.  
 37—satōṭṭī.

39—apṭnālī.  
 40—tsāli.  
 47—sāṭṭālī.  
 49—apūṇjā.  
 50—padzā.  
 57—satāūṇjā.  
 59—apāṭ.  
 60—shāṭh.  
 67—satēāṭ.  
 69—uphattar.  
 70—sōttar.  
 77—satōttar.  
 79—apēāshi.  
 80—ōshishi.  
 87—satēāshi.  
 89—nanūē.  
 90—nōbbē.  
 97—satēānū.  
 99—naukrā.  
 100—shaukrā, shau.  
 200—dūi shau.  
 1,000—badzār.  
 100,000—lakh.

## Ordinal.

1st, paihlō.  
 2nd, dūjjō.  
 3rd, ciyō.  
 4th, tsanthō.

5th, pandzau.  
 6th, tshōṭhuā.  
 7th, sōtūā.

## SENTENCES.

1. Tērā naū kē? What is thy name?
2. Ēū ghōrē rī kētrī unimar hōi? How much is the age of this horse?
3. Indhā kē Kashmīr tāni kētrā dūr? From here how far is Kashmīr?
4. Thārē bābā rē ghōrē kētrē shōhrū? In your father's house how many boys are there?
5. Hā āz bauhū dūrā kē haṇḍi āō. I to-day from very far have walking come?
6. Mōrē cācē rē shōhrū rā biāh iūri bēṭi sōyghā. My uncle's son's marriage is with his daughter.
7. Ghōrē shittē ghōrē rī zīn. In the house is the white horse's saddle.
8. Iūri piṭṭhī paraundē (uppur) zīn kōshā. On his back bind the saddle.
9. Maī iūrō bēṭā bauhū tsikū. I beat his son much.
10. Sō sarājā rē dzātā uppur bhērā tsaraundō. He on the hill's top is grazing sheep.
11. Sō iū būṭē thāī ghōrē paraundē bēṭhā handō. He under this tree on a horse is seated.
12. Tēūrō bhāī appi bhīṇā kē bauṇau. His brother is bigger than his sister.
13. Ēūiā mūl dhāi rapauī. Its price is two and a half rupees.
14. Mōrō bāb iū hōtshē ghōrē mauḥdā. My father lives in this little house.
15. Ēū bē ēā rapanī dā. Give these rupees to him.
16. Ēū lērā ēā rapauī lauī lau. From him take these rupees.
17. Ēū rāmpē kōri tsikī lau rāshī kōri bōndhī lau. Beat him well and bind him with ropes.
18. Kōā kē pāni kārhā. Draw water from the well.
19. Mē kē jehā tsālā. Walk in front of me.
20. Kāsrā shōhrū tūmā patshēā āō? Whose son is coming behind you?
21. Éō cij kāsā lērā mūllē ānī? From whom did you buy this thing?
22. Giā rē dukāndārā lērā. From the shopkeeper of the village.

## SAINJĪ.

The grammar of Sainji bears a considerable resemblance to that of Inner Sirāji ; in the following notes, therefore, chiefly those points will be mentioned in which the dialects differ.

## NOUNS.

*Masculine.*

## Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōr-ā, horse	-ē
G.	-ēr	as Sing.
D.A.	-āb	"
Ab.	-ē āgā	"
Ag.	-ē	"

## Nouns in Consonant.

N.	ghar, house	as Sing.
G.	ghar-ār	"
D.A.	-āb	"
Ag.	-ē	"

*Feminine.*

## Nouns in -i.

N.	bēṭi, daughter	as Sing.
G.	bēṭi-r	"
D.A.	-b	"
Ag.	-ē	"

## Nouns in Consonant.

N.	bhīṇ	...
G.	bhīṇ-ār	...
D.A.	-ab	...
Ag.	-ē	...

## PRONOUNS.

*Singular.*

	1st	2nd	3rd	ēō, this
N.	haū	tū	sō	ēō
G.	mērā	tērā	tēūrā, f. tēssā rā	ēū rā f. ēssā rā
D.A.	maū bhē	tābhē	tēūb tēssāb	ēūb ēssāb
Ab.	maū āgā	tā āgā	tēū āgā tēssā āgā	ēū āgā ēssā āgā
Ag.	mōē	tauē	tēōē tēssē	ēūē ēssē





## Intransitive Verbs—continued.

## lōṭṇā, fall.

Past Ind.	lōṭā	f. lōṭi	Pl. lōṭē	f. lōṭi
Plupf.	lōṭā ti			
Participle	lōṭi kari,	having fallen		

## iēdzṇā, come.

Fut.	ēdz	-ār	-ar	-ār	-ur	-ar	ār
Imperat.	idz	idzā					
Past Cond.	idzdā						

&amp;c.

Past Ind.	āwa
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## nāṇā, go.

Fut.	nāṣh	-ū	-ū	-ū	-ī	-ī	i
Past. Ind.	nāṭbā						

## tsālṇā, go.

Fut.	tsāl	-ū	-ū	-ū	-ī	-ī	i
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## Transitive Verbs.

## tsikṇā, beat, in general like lōṭṇā.

Past Ind.	Agent case of subject with tsikū						
Plupf.	"	"	"	"	"	tsikū'ti	

## dēṇā, give.

Fut.	dēṭb
Past Ind.	dinā

## nīṇā, take.

Fut.	nīṭb
Past	nīū

The future is a very interesting tense in Sainji. There appear to be two complete forms -*ār-ar-ār-ār-ar-ār* and -*ū-ū-ū-ī-ī-ī*. Whether the *r* in the former is really part of the verb or not I do not feel sure. It may conceivably be a vocative ending referring to the person addressed at the time. A similar doubt suggests itself in connection with the ending -*b* for the 1st Sing. Fut. as in *dēṭb*, I will give, *nīṭb*, I will take, *tsikūb*, I will strike; and the question arises whether this ending is found with intransitive verbs or not. It may be a mere dative suffix, *tsikūb* being equivalent to *tsikū ēab*, I will strike him, or *tsikū tabhā*, I will strike thee, &c. A comparison with the dialect spoken across the border in that part of Maṇḍī State which is near Manglaur suggests that this *b* is either an integral part of the verb or a Vocative ending, probably the latter, for we find in the Future of the intransitive verb *go*,

either *nāhū bē*, *nāhū bē*, *nāhū bē*, *nāhū bē*, *nāhī bē*, *nāhī bē*, or *nāhū*, *nāhū*, *nāhū*, *nāhūmē*, *nāhū*, *nāhū* (*nāhū*!) Like Inner Sirāji Sainji has a feminine form for the 3rd per. pronoun and for *ēō*, this.

The following words are those in which a difference between the two dialects is observable. Probably however some of these also may be found in Inner Sirāji. In the other words of the list Sainji does not differ from Inner Sirāji.

bābā, father.	graū, village.
bhāi, elder brother.	gābr, būn, jungle.
bhāū, younger brother.	shikhā, meat.
tshōr-ū, son.	tshāh, buttermilk.
-ī daughter.	dihārā, sun.
jōe, jō, dzōē, wife.	dzōtth, moon.
bauild, ox.	bagur, wind.
mbēshī, buffalo.	shōbhlā, beautiful.
bhēr, sheep.	rāmā, good.
kūtā, dog.	badā, big.
kukka, cock.	halkā, hōtshā, small.
barēālā, cat.	dālji, lazy.
paīr, foot.	sutuāz, wise.
ākkh, eye.	nikāmmā, ignorant.
tsōrā, hair.	ṭāṇḍā, swift.
mūṇḍ, head.	njjē, ūthlā, high.
kāyā, body.	mārā, ugly.
dzōt, hill, pass.	nighā, hot.
saūā, plain.	mūhrā, sweet.
chēt, field.	bōhū, much.
rōṭi, bread.	lōṭnā, fall.
gihū (not kaṇk), wheat.	iēdznā, come.
tshōllī, maize.	jhūṭnā, drunk.

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#### NUMERALS.

##### Cardinal.

1—iēk.	7—satt.
2—dūi.	8—atth.
3—cīn	9—nāuū.
4—tsār.	10—dass.
5—panz.	11—giārā.
6—tshau.	12—bārū.

## NUMERALS—continued.

## Ordinal.

13—tērā.

14—tsauūdā.

15—pōndrā.

16—sōlā.

17—satārā.

18—ṭhārā.

19—ṇih.

20—bih.

## SENTENCES.

1. Tērā nā kēs ? What is thy name ?
2. Ēō ghōrēr kētrī ambar ? How much is this horse's age ?
3. Ēkkhā kahē Kāshmirā tang kētrā dūr hōlā ? From here to Kāshmir how far will it be ?
4. Tērē bābūr gharē kētrē laṛkē ? In thy father's house how many sons are there ?
5. Hañ ādz baṛē dūrā zōnghē hañḍi āwā. I to-day from very far on legs walking came.
6. Mērō tsātsēr bēṭā sūr bēṇhī sānghē bēā hōū. My uncle's son is married to his sister.
7. Gharē shittē ghōrēr zīn. In the house is the white horse's saddle.
8. Ēūr pītthī ūprē zīn bōnnhā. Upon its back bind the saddle.
9. Mōē sūr bēṭā baṛā tsikū. I beat his son much.
10. Dzōtār tsōrē ūprē tsārā sō gā bākri. On the hill's top he is grazing cows and goats.
11. Ēō buttē hēthē sō bēṭhā ghōrē ūprē. Under that tree he is seated on a horse.
12. Ēūr bhāi apṇi bauṇṇi kē baḍḍā. His brother is bigger than his sister.
13. Ēūr mūl qhāē rupayyā. Its price is two and a half rupees.
14. Mērō bābū sō bōtshē gharē raūhs. My father lives in that small house.
15. Ēūb rupayyā dēā. Give him rupees.
16. Ēā rupayyā sū āgā mōngā. Those rupees ask from him.
17. Ēū rāmṛē kōrī tsikā rāshīē bī bōnnhā. Beat him well and bind him with ropes.
18. Kūē kauhañ paṇṇi kāḍḍhā. From the well draw water.
19. Mañ jēhī tsal. Walk before me.
20. Kāsrā laṛkē tā pītshē āwā ? Whose boy is coming behind you ?
21. Kāsū āgā tāē mūl mōngū ? From whom hast thou bought ?
22. Graūr dukaunadārā āgā. From the shopkeeper of the village.

# KULUI, [Kulāi].

## NOUNS.

### Masculine.

#### Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	Ghōr-ā, horse	-ē
G.	-ē rā	as Sing.
D.A.	-ē bē	"
L.	-ē mōnjhē, mānjē	"
Ab.	-ē na	"
Ag.	-ē	"

#### Nouns in Consonant.

N.	ghōr, house	as Sing.
G.D.A.L.Ab.	ghōr -ē rā or -ā rā, &c.	"
Ag.	-ē	"

### Feminine.

#### Nouns in -ī.

N.	bēt-ī, daughter	as Sing.
G.D.A.L.Ab.	-ī rā, &c.	"
Ag.	-īē	"

#### Nouns in Consonant.

N.	bēhṇ, sister	bēhṇ-i
G.D.A.L.Ab.	bēhṇ-i rā, &c.	-i rā, &c.
Ag.	-īē	-īē

## PRONOUNS.

### Singular.

	1st	2nd	3rd	ēh, this
N.	haī	tū	saṇ	ēh
G.	mērā	tērā	tāi rā (f. tēssā rā)	āi rā (f. ēssā rā)
D.A.	mūbē, mīnā	tanbē	„ bē	„ bē ( „ bē)
Ab.	mōn	taun, tauna	„ na	„ na ( „ na)
Ag.	maī	taī	tēiē	tēssē ēiē ēssē

## Plural.

N.	āssē	tussē	tē	ēh
G.	āssā rā	tussā rā, tūsrā	tinhā rā	inhā rā
D.A.	„ bē	tussa hē	„ bē	„ bē
Ab.	āssān, āssā	tussān, tussā	„ na	„ na
	na	na		
Ag.	āssē	tūssē, tussē	tinhē	inhē

For *bē* in the Dative and Accusative *wē* is also used.

*kun*, who? G. *kōs rā* Ab. *kōsan* Ag. *kūpiē*.

Others are *kī*, what? *kich*, something, anything.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in *ā*, in which case the Oblique Singular and all the Plur. take *-ē*. Fem. Sing. and Plur *-ī*.

Comparison is expressed by means of *na*, from, than, as, *shōbhilā*, good, beautiful, &c., *ēi na shōbhilā*, more beautiful than this; *shōbhi na shōbhilā*, more beautiful than all, most beautiful.

## Demonstrative.

*aiṇḍā*, like this  
*ātrā*, so much or  
 many.

## Correlative.

*taiṇḍā*, like that  
*tātrā*, so much or  
 many.

## Interrogative.

*kaiṇḍā*, like what?  
*kātrā*, how much or  
 many?

## ADVERBS.

Most Adjectives may be used as Adverbs; when so used they agree with the subject of the sentence as above mentioned. The following is a list of the most important Adverbs other than Adjectives:—

## (Time.)

*nibbē*, *ēbbē*, now,  
*tēbbē*, then  
*kēbbē*, when?  
*auj*, to-day  
*shūi*, to-morrow  
*pūrshī*, day-after-to-morrow  
*tsōūthē*, day after that  
*hīdz*, yesterday  
*pharidz*, *pharaz*, day before  
 yesterday.

## (Place.)

*ōkkhē*, here  
*tōkkhē*, there  
*kōkkhē*, where?  
*ōkkbē tāi*, up to here  
*ōkkhan*, from here  
*ujjhē*, *jhāi*, *bhēti*, up  
*bhiāi*, *bun*, *bēūrē*, down  
*nēr*, near  
*dūr*, far  
*āggē*, in front

(Time.)

tsōūthē, day before that  
kadhī, sometimes, ever  
kadhī na, never

(Place.)

pīcchē, behind  
handar, inside  
bāhar, outside

Others are *kībē*, why? *hō*, yes, *tshēkā*, *tshēkē*, quickly.

### PREPOSITIONS.

The chief prepositions have been given in the declension of Nouns. Subjoined is a brief list of others.

pūrē, on the other side  
wārē, on this side  
mōṇjhē, bhittirē, within  
tāī, up to  
pāndēh, upon  
hēṭhē, below  
mū āggē, beside me  
mū saughē, with me

tēri tāt, for his sake, for  
him  
rēri tāt, about thee (for thee,  
&c.)  
mōrē sāhī, like me  
tīnlā ri dhīrē, towards them  
tēirē ōriē pūriē, round about  
it

VERBS.

*Auxiliary.*

Pres. I am, &c.	sā	sā	sā	sā	sā	sā	(fem. sī)
or	sā (f. sā)	sā	sā	sī	sī	sī	
or	hē (f. hē)	hē	hē	hē	hā	hā	
Pres. Negative	āthi indecl.	nēh	āthi.	am not,	is not, &c.		
Past I was, &c.	thā (f. thī)	thā	thā	thē (f. thī)	thē	thē	
or	tī	tī	tī	tī	tī	tī	

### Intransitive Verbs.

dzhaurnu, or jhaurnu, fall.

Fut.	dzhaur -aũ or -un -lā -lā -aũ or -nu -lē -lē
Imperat.	dzhaur dzhaurā
Pres. Ind.	dzhaurā sā. <i>dzhaurā</i> is not inflected, <i>sā</i> is sometimes uninflected and sometimes changed to <i>sī</i> as above.
Impf.	dzhaurā tī or thā. <i>thā</i> inflected as above.

For these two tenses *dzhaurdā* (f. ī pl -ē) *sā* and *dzhaurdā thā* are sometimes found. The Neg. of *dzhaurā sā* is *nēh dzhaurdā ōthi*.

Past Cond.	dzhaupdā
Past Ind.	dzhaupū f. dzhaupī pl. dzhaupē
Pres. Perf.	dzhaupū sā
Plupf.	dzhaupū ti or thā
Participle	dzhaupikē, having fallen : dzhaupū hundā, in the state of having fallen,

Some verbs show slight irregularities.

hōpū, be, become.

Fut.	hōnu, &c.
Pres. Ind.	hōā sā
Past Cond.	hundā
Past Ind.	hūā

ōpā, come.

Fut.	ōnu elliā, &c.
Imperat.	ō ējā
Pres. Ind.	ōzā sā
Past Cond.	ōndā
Past Ind.	āū f. āi Pl. āē
Participle	āikē, having come

nōshpā go.

Past Ind.	nōtthā
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jāpā, go.

Past Ind.	gōā
Participle	jāikē, having gone

bēshpā, sit.

Past Ind.	bētthā
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*Transitive Verbs.*

mārñā, beat, strike, for the most part like dzhaupnu.

Past Ind.	mārū with agent case of subject, mārū, agreeing with object.
Pres Perf.	mārū sā with agent case of subject, mārū sā agreeing with object.
Plupf.	mārū tī (thā) with agent case of subject, mārū tī (thā) agreeing with object.

Some of the following common verbs are slightly irregular :—

khāpā, eat.

Fut.	khānu
Past Cond.	khāndā
Pres Ind.	khāā sā
Past Ind.	khāū

piṇā, drink.

Fut.	pinnu
Past Cond.	piudā
Pres Ind.	piā sā
Past Ind.	piū

dēṇā, give.

Fut.	dēnnu
Past Cond.	dēndā
Pres. Ind.	dēā sā
Past Ind.	dlhjnā

lēṇā, take.

Fut.	lēnnu
Pres. Ind.	lēā sā
Past Ind.	lēū

kēṇu, do, make.

Fut.	kēnnu
Pres. Ind.	kēā sā
Past	kēū

jāṇṇā, know.

Past	jaṇū
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āṇā, bring.

Fut.	ānnu
Pres. Ind.	āṇā sā
Past Ind.	āṇū

nēṇā, take, take away.

Fut.	nēnnu
Pres. Ind.	nēā sā
Past Ind.	nēū

The Infinitive may end in either *ū* or *ā*.

For the Imperat. Sing. a polite form in *-ēit* is often used, *mvrēit*, be pleased to strike; *āzhanēit*, be pleased to fall. This corresponds to Panjābī *ḍiggā*, Urdu *giriḡ*, be pleased to fall.

The *sā* of the Auxiliary Pres. is sometimes joined to the participle in the Pres. Ind. with the *ā* omitted; thus, *barē tshekē hōṇḍās*, he or she walks very quickly.

A passive participle is used to express ability;—*mērē bōllē nēh pōrhīdā*, I cannot read. Panjābī, *mērē kōḷō nēh pārhīdā*.

"Where were you?" or "Where wert thou?" is capable of being expressed in several ways, *tussē kōkkhē* (or *kan*) *tīē* or *tīrē*, where were you? *tū kōkkhē* (or *kan*) *tīē* or *tīrē*, where wert thou? *kōkkhē tīnē* (without *tussē*) where were you?

The form of the Verb with *-rē* does not appear to be used in



addressing a woman. I do not feel sure of the meaning of these suffixes. They will well repay investigation, and doubtless there are more of them. *rē*, appears to be some particle of address, which one may use to a man, but not to a woman; cf. Panjābī *ōē*, which is used by men in speaking to men. The *-nē* in *tīnē* is apparently a suffix having the force of *tussē*, and rendering unnecessary the employment of *tussē*; cf. Panjābī *jē*. *rē* may be the same as Hindi *rē*; cf. also the *r* in the Sainjī Future tense.

Of the two verbs meaning go, *jāṇā* is used in composition with other verbs. *Nōshāna* is used alone for 'going,' though it also enters into composition.

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LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bāb, bābū, father.	gaddhā, gōddhā, ass.
ammā, yā, mother.	kukk-ar, cock.
bhāi, brother.	-rī, hen.
dāi, elder sister.	brāl-ā, cat (male).
bōhū, bhāū, younger sister.	-ī, „ (female).
bētā, son.	ūt, camel.
bētī, daughter.	chūrū, bird.
khasm, husband.	hāthi, elephant.
lāhri, dzōl, jō, wife.	hōth, hāth, hand.
mard, man.	dzōggā, foot.
bētī, woman.	nāk, nose.
shōhr-ū, boy.	ōchī, eye.
-ī, girl.	mūb, face.
puhāl, pluāl, shepherd.	dōnd, tooth.
guālā, cowherd.	kōm, ear.
tsōr, thief.	shīr, hair.
ghōr-ā, gōhr-ā, horse.	muṇḍ, head.
-ī, -ī, mare.	dzibbb, tongue.
bōld, bauld, ox.	pēt, stomach.
gāi, cow.	piṭṭh, back.
maīshī, mhaīshī, buffalo.	jēū, body.
bōkr-ā, goat (he).	kāgad, book.
-ī, „ (she).	kalam, pen.
bhēd, sheep	māudzā, bed.
kūtt-ā, kutt-ā, dog.	ghōr, house.
-ī, -ī, bitch.	naui, river.
gāhī, ghāi, rich, bear.	nāl, stream.
barāg, leopard.	ḍāg, ḍhōg, hill.

## LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—continued.

pōddhrā, plain.	mārā, ugly.
chēt, field.	thōpā, cold.
rōtṭi, bread.	tōtā, hot.
pāpi, water.	mitṭhā, sweet.
kōṇak, wheat.	shētā, white.
chōlli, maize.	citṭhā, cītṭhā, black.
butṭā, tree.	thōrū, little.
grā, village.	bōhū, much.
shaihr, city.	hōpā, be, become.
bōṇ, jungle.	ēpā, come.
mōechi, fish.	jāpā, dzāpā, go.
bōtt, way.	nōshpā, go, run.
phōl, fruit.	bēshpā, sit.
shikhā, meat.	lēpā, take.
duddh, milk.	ḍēpā, give.
ḍānnā, ḍannā, egg.	dzhaupnā, jhaupnā, fall.
ghī, ghī.	utṭhpā, rise.
tēl, oil.	kharā hōpā, stand.
chāh, buttermilk.	hērā, see.
dbiār, day.	khāpā, eat.
rāt, rāc, night.	pīpā, drink.
dbiārā, sun.	galāpā, bōlpā speak, say.
dzōth, dzuth, moon.	saupā, sleep.
tārā, star.	kērā, do.
biānnā, wind.	raulpā, stay, remain.
gāsh, rain.	mārā, beat.
dhuppā, sunshine.	pachēāpā, recognise.
bhrōtū, load.	pajjā, arrive.
bōjā, seed.	nōshī jāpā, run away.
lōhā, iron.	baṇpā, make.
rūmpo, shōbhā, kharā, good	shudpā, call.
būrā, bad.	ḍhupā, mēlpā, meet, be ob-
bōḍḍā, big.	tained.
hōtshā, hōchā, small.	sikkhā, dzāpā, learn.
ālsī, lazy.	pōrhuā, read.
gaṇḍū, wise.	likhā, write.
nikamā, ālsī, foolish.	mārā, die.
tshōka, takra, swift.	shūpā, hear.
tiechā, sharp.	phiri ēpā, return.
uthrā, high.	baupā, flow.
shōbhā, beautiful, clean.	lōrā, fight.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*continued*.

jittā, win.	piānā, give to drink.
hārnā, be defeated.	shīpēāpā, cause to hear.
shētāpā, throw, sow.	tsōrnā, graze.
bōld jundōē, plough.	tsārna, cause to graze.
khiānā, give to eat.	lummā paupā, lie down.

## NUMERALS.

*Cardinal.*

1—āk.	12—bārā.
2—dūi.	13—tēlurā.
3—cin.	14—cōūdā.
4—tsār.	15—pandrā.
5—pōnj.	16—sōlā.
6—chau.	17—satārā.
7—satt.	18—thārā.
8—ōtth.	19—ñh.
9—nōū.	20—bih.
10—dōsh.	100—shauñ.
11—giārā.	

Enumeration is by twenties up to a hundred.

## SENTENCES.

1. Tērā nā ki rē? What is thy name?
2. Ēi ghōrē ri kētri umbar sā? How much is the age of this horse?
3. Ōkka na Kashmīr kētni dūr hē? From here how far is Kashmīr?
4. Tūsre habbē rē ghōrā kētrē bēṭē hē? In your father's house how many sons are there?
5. Hañ auj dūrā na hōṇḍi āō. I have come walking to-day from very far.
6. Mērē tsātsē (cācē) rē bēṭē tētri bēhni sangē biāh kērū. My uncle's son made a marriage with his daughter.
7. Ghōrā na shētē ghōrē ri kāthi hē. In the house is the white horse's saddle.
8. Tēi ri piṭṭhi pāndeh kāthi kōshā. Bind the saddle on his back.
9. Maī tēirē bēṭē bē bōhū mārū. I beat his son much.

10. San baṛē dhaugā nā gōrū bhēr cārā sā. He on the big hill is grazing cows and sheep.
11. San butṭē hēṭh ghōrē pāndēh bēṭṭhā hundā hē (sā). He under that tree was seated on a horse.
12. Tēirā bhāī apṇī baiṇī nā bōḍḍā hē (sā). His brother is bigger than his sister.
13. Tēirā mūl dhāi rupayyē sā. Its price is two and a half rupees.
14. Mērā bāpū hōcchē ghōrā nā raulās. My father lives in a little house.
15. Ēi bē ēh rupayyā dēi dēā. Give this rupee to him.
16. Tēina rupayyā oṅgēi āṇā. Ask and bring rupees from him.
17. Tēibē rāṇṇē mārīkē rōshīē bōnuhā. Having beaten him well bind him with ropes.
18. Bāi nā pāṇī kōṛhā. Draw water from the spring.
19. Mērē āggē tsōl. Walk before me.
20. Tauu pīchē kōsrā shōhrū ēudā sā? Whose boy is walking behind thee?
21. Taī kōsau mullē lēū? From whom didst thou buy it?
22. Grāñ rē ēksi dukāndāra nā lēū. I took (bought) it from a shopkeeper of the village.



# THE DIALECTS OF MANDI AND SUKET,

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

## INTRODUCTION.

Maṇḍi and Sukēt are two important states lying between Simla and Kāngrā proper with Kulū for their eastern boundary. They form part of the central linguistic wedge between Camba and the Simla States, it being noticeable that north of Kāngrā and south of Sukēt certain linguistic peculiarities are found which are not observed in the central area. The future in *l* alluded to in the Introduction to the Camba Dialects (see Appendix to Gazetteer of Camba State) is a good example of this. In the central wedge the future is in *g* or *gh*, whereas to the north and south and east it is in *l*.

The main Maṇḍi dialect is rather widely spread. It is found with very little change over all the western and northern portions of the State. It is also spoken in the capital, and extends without much variation southwards into Sukēt. In the following pages a grammar of this dialect is given, followed by brief paradigms to illustrate the northern dialects. The centre of North Maṇḍāli may be taken to be Jhaṭingri half-way between Sultānpūr and Pālampūr. Chōṭā Baṅghāli, as alluded to in the following pages, is spoken in that portion of Chōṭā Baṅghāl which lies in the extreme northern portion of Maṇḍi State. In the south-east portion of the State called Maṇḍi Sirāj the dialect spoken is still Maṇḍāli, but it shows resemblances to Inner Siraji, the dialect of the northern half of the Sirāj Tahsil of Kulū.

In Maṇḍāli the genitive is formed by the postposition *rā*, the Dative by *jō*, and the Ablative by *gē* or *thē*.

Although the dialect shows many traces of the influence of Panjabi, it keeps clear of that influence in the Plural of nouns, which is in the Oblique generally the same as the Singular except in the Vocative case. In parts of the State we have the special Fem. Oblique form for 3rd Pers. Pronouns so characteristic of Kulū and the Simla States. The future is either indeclinable in —*gg* or declinable in —*ghā*.

The Pres. Part in composition is indeclinable, as *karā hā*, is doing, which reminds us of the Kashmiri participle *karān*. Another

resemblance to Kashmiri is in the confusion between *s* and *ye*. Thus we find *tēs* used interchangeably with *tyēs*, *ēs* with *yēs*, *ēthī* with *iēthī* (*yēthī*). The interchange of *s* and *h* finds frequent exemplification in the hill states, e.g., in the Pres. Auxiliary *hā* and *sā* or *āsā*. See the dialects passim.

Maṇḍēālī has a Stative Participle in—*irā*, thus *pairā*, in the state of having fallen, *pītirā*, in the state of having been drunk. The peculiarity of the verb *bāḥṇā*, beat, has been alluded to under the Verb in Maṇḍēālī and Chōṭā Banghālī, and under the latter dialect will be found a reference to an interesting undeclined participle used in the Passive to give the sense of *ability*.

In Sukēt there are said to be three dialects—Pahār, Dhar and Bahal, but this is obviously an over-refinement. I have not had an opportunity of studying them at first hand, and therefore make the following remarks with some reserve.

The Singular of nouns is practically the same as in Maṇḍēālī, but in the Plural Panjābī influence is shown in the Oblique termination—*ā*. The Agent Plural, however, ends in —*iē*. *thē* is used for the Ablative postposition, *gē* being generally kept for the purpose of comparison of Adjectives. The pronouns are almost the same as in Maṇḍēālī.

In Verbs we find that the Dhar dialect resembles Panjābī in its Pres. Part. in—*dā*, and in its Past Part. in—*ēā*. The Bahal dialect has its Pres. Indic. like Maṇḍēālī, as *mārā hā*, but in the Imperfect has the peculiar double form, *mārā hā thā*, he was beating, *mārā hē thē*, they were beating. The Sukētī dialects make their future in *gh* and possibly *g* or *yg*, and have the Stative Participle in—*irā*, as *mārīrā*, in the state of having been beaten. The Auxiliary Present and Past is the same as in Maṇḍēālī.

The system of transliteration is that of the Asiatic Society of Bengal. *ī* denotes the sound half-way between *i* and *ī*, *u* italicised in a word printed in ordinary type is half-way between *u* and *ū*; *eu* similarly italicised represents the sound of *e* in French *je*; *c* is the sound of *ch* in *child*, *ch* is the corresponding aspirate.

T. GRAHAME BAILEY.

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# MANDEĀLĪ. [Maṇḍēāpī]

## NOUNS.

### Masculine.

#### Nouns in -ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōr-ā, horse	-ē
G.	-ē rā	as Sing.
D.A.	-ē jō	"
L.	-ē manjhā	"
Ab.	-ē gē, thē	"
Ag.	-ē	"
V.	-ēā	-ēō

#### Nouns in a Consonant.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ā, rā, &c.	
Ag.	-ē	"
V.	-ā	-ō

#### Nouns in -ī.

N.	hāth-ī, elephant	as Sing.
G.D.A.L.Ab.	-ī rā, &c.	"
Ag.	-īē	"
V.	-īā	-īō

Nouns in -ū, such as *hindū*, Hindu, are declined like those in -ī  
*bāb*, father, is declined like *ghar*, except that the second *b* is doubled  
before any additions.

### Feminine.

#### Nouns in -ī.

N.	bēt-ī, daughter	as Sing.
G.D.A.L.Ab.	-ī rā &c.	"
Ag.	-īē	"
V.	-īē	īō



## Nouns in a Consonant.

	<i>Singular.</i>	<i>Plural.</i>
N.	baih-ṇ.	ṇī
G.D.A.L.Ab.	-ṇī rā &c.	as Sing.
Ag.	-ṇīē	"
V.	-ṇī	-ṇīō

## PRONOUNS.

*Singular.*

	1st	2nd	3rd	ṣh, this.
N.	haū	tī	sē	ṣh
G.	mērā	tērā	tēs rā (or tyēs or tis)	ēs rā (yēs)
D.A.	mājō	tājō	" &c.	" &c.
L.	mē bhittar, manjhā	tuddh &c.	"	"
Ab.	māthē	tutthē	"	"
Ag.	maī	taī	tīnē	īnē

N.	āssē	tussē	sēō	ṣh
G.	āssā rā, mhārā	tussā rā	tinhā rā	īnhā rā
D.A.	āssā jō	" &c.	" &c.	" &c.
L.	" &c.	"	"	"
Ab.	"	"	"	"
Ag.	āssē	tussē	tinhē	īnhē

*Singular.**Plural.*

N.	kup, who,	jō, who,	kup	jēō
Obl.	kēs, &c.	jēs, &c.	kīnhā	jīnhā
Ag.	kūnē	jīnē	kīnhē	jīnhē

kyā, what ? has Obl. *kiddhī*.

Other pronouns are *kōī*, someone, anyone, *kich*, something, anything, *har kōī*, whosoever, *har kich*, whatsoever.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *ā* are indec. Those ending in *-ā* have Obl. *-ē*.

Pl. -ē, indec. Fem. -ī indec. It should be noted that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *gē*, from, than, as *kharā*, good, *ēs gē kharā*, better than this, *sabbhī gē kharā*, better than all, best.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
ēṛhā, like that or this	tēṛhā, like that or this	kēṛhā, like what?	jēṛhā, like which
itnā, so much or many	titnā, so much or many	kitnā, how much or many?	jitnā, as much or many

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#### ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives:—

<i>Time.</i>	<i>Place.</i>
ēbbē, now	ēṭthī, here
tēbbē, then	tēṭthī, there
kēbbē, when?	kēṭthī, where?
jēbbē, when	jēṭthī, where
āj, to-day	ēṭthī tikki, up to here
kāl, to-morrow	iēṭthī tē, from here
dōthī, to-morrow morning	ūprā, up
parsi, day after to-morrow	bun, down
cauthē, day after that	nēḍē, near
kāl, yesterday	dūr, far
parsi, day before yesterday	aggē, in front
cauthē, day before that	picchē, behind
kadhī, sometimes, ever	bhittar, inside.
kadhī na, never	bāhar, outside
kadhī kadhī, sometimes	

Others are *kī*, why, *idhī rē kaffhē*, for this reason, *hā*, yes, *aitābī* quickly.

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#### PREPOSITIONS.

The commonest prepositions have been given in the declension of

nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond  
wār, on this side  
whittar, manjhē, manjh, within  
prallā, upon  
hēṭh, below  
tikā tikki, up to  
māṣ nēḍē, beside me  
māṣ sāngī, with me  
tēsjo, for him

tērē kaṭṭhē, about thee  
māṣ sāhi, āssā sāhi, like me,  
like us.  
tinhā bakkhā, towards them  
tētāge prānt, after that  
idhi rē ōrē parē, round about  
it  
tūssa barābar, equal to you  
māthē pariṭeg, apart from me

## VERBS.

## Auxiliary.

Pres.	I am &c.	Sing. hā,	f. hī,	Plur. hē,	f. hī.
Past	I was &c.	{ Sing. thā,	f. thī	Plur. thē	f. thī.

## Intransitive Verbs.

## paṇā, fall.

Fut	Sing. paūgh -ā	f. -ī	Pl. -ē	f. -ī, also paung indecl.
Imperat.	pau	paṇā		
Pres. Indic.	paūṣ indec.	with hā,	f. hī.	Pl. hē, hī
Impf. Indic.	"	"	thā,	thī, thē, thī
Past Cond.	paund-ā	(-ī -ē -ī)		
Past Indic.	pēā	f. pēī		
Pres. Perf.	pēā	hā, &c.		
Plupf.	pēā	thā, &c.		
Participle	paikē, having fallen, paundē hī, on falling, paivā, in the state of having fallen, paundē, while falling, paṇēwā/ā, faller or about to fall.			

Some verbs have slight irregularities.

## hōṇā, be become.

Fut.	hūghā or hūng
Pres. Ind.	hūṣ hā
Past Cond.	hundā
Past Indic.	hūā

## aṇā, come.

Fut.	āūghā or āung
Pres. Indic.	āūṣ hā

Past Cond.	aundā
Past Indic.	āyā
Participle	āikē, having come, āirā, in the state of having come.

jāṇā, go.

Imperat.	jā jā
Pres. Indic.	jāhā hā
Past Cond.	jāndā
Past Indic.	gēā
Participle	jāikē, having gone; jēirā, in the state of having gone.

raiḥṇā, remain.

Fut.	rahanghā or rahang
Imperat.	raiḥ rahā
Pres. Ind.	rahā hā
Past	rēhā

baiṭṭhā, sit.

Fut.	baiṭṭhā or baiṭhang
Past Cond.	baiṭhdā

#### Transitive Verbs.

mārnā, beat, strike, in general like *paunā*.

Fut.	mārgḥā or mārang
Pres. Indic.	mārhā hā
Past Cond.	mārdā
Past Ind.	mārēā, with agent case of subject, mārēā agreeing with object.
Pres. Perf.	mārēā hā, with agent case of subject, mārēā hā agreeing with object.
Plupf.	mārēā thā, with agent case of subject, mārēā thā agreeing with object.
Participle	mārīrā, in the state of having been beaten.

The passive is formed by using the past part. *mārēā*, with the required tense of *jāṇā*, go, *mārēā jāṇā*, be beaten. The passive is not very common.

The following are slightly irregular :—

khāṇā, eat.

Fut.	khāghā or khāng
Pres. Indic.	khāhā hā
Past Indic.	khādhā
Participle	khādhīrā, in the state of having been eaten.

pīṇā, drink.

Past            pītā  
 Participle    pītīrā, in the state of having been drunk.

dēṇā, give.

Pres. Ind.    dēhā hā  
 Past           dītā  
 Participle    dītīrā, in the state of having been given.

laiṇā, take.

Fut.            laṅghā or laṅg  
 Pres. Indic.   lahā hā

karnā, do.

Past            kitā  
                   lēaṇā, bring, like aṇā, but

Past            lēi āyā  
                   lēi jāṇā, take away, like jāṇā.

There is a noticeable peculiarity about the past of *bāḥpā*, beat strike. (Fut. *bāhaṅghā*, *bāhaṅg*). The past is always used in the Fem. I beat him is *maī lēṣṭō bāhī*. Apparently the verb is in agreement with some fem. noun not expressed. The understood word would naturally have the meaning of 'blow.' See also under the Banghālī dialect.

## Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, *haū paiā karā hā* (compounded with *karnā*, do).

I continue falling, *haū paundā rahā* (compounded with *raihā*, remain).

I am in the act of falling, *haū paundā lagīrā hā* (compounded with *lagṅā*, stick).

## LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

ghōrā, horse.  
 bāb, bāpā, father.  
 māī, mother.  
 bhāī, brother.  
 bōbbō, elder sister.  
 baiṇ, younger sister.  
 gābhrū, beṭā, son.  
 bēṭī, daughter.

biāhū, husband.  
 lārī, wife.  
 mardh, man.  
 jānānē, women.  
 maṭṭbā, boy.  
 maṭṭhī, girl.  
 puhāl, shepherd.  
 cōr, thief.

## LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—Continued.

ghōrā.	dhārā, hill.
ghōrī, mare.	pādhār, plain.
baḷd, ox.	qōhrī, field.
gāī, cow.	rōṭī, bread.
mhaīs, buffalo.	pāpī, water.
bakr-ā, he-goat.	kaṇak, wheat.
-i, she „	challī, maize.
bhēḍ, sheep.	qāl, tree.
kutt-ā, dog.	grāḍ, village.
-i, bitch.	nagar, city.
ricch, bear.	baṇ, jungle.
barāgh, leopard.	macchi, fish.
gaddhā, ass.	paiṇḍā, way.
sūr, pig.	phal, fruit.
kūkk-ar, cock.	māss, meat.
-rī, hen.	duddh, milk.
bill-ā, cat (male).	batti, ānnī, egg.
-i, „ (female).	ghīū, ghi.
ūṭ, camel.	tēl, oil.
panchī, paṇkhērū, bird.	chāh, buttermilk.
il, kite.	dhiārā, day.
hāthī, elephant.	rāt, night.
hāth, hand	sūrj, sun.
pair, pāḍ, foot.	candarmā, moon.
nāk, nose.	tāra, star.
hākkhī, eye.	bāgar, wind.
mūh, face.	pāṇī, barkhā, rain.
dānd, tooth.	dhūppā, sunshine.
kān, ear.	gird, stormy wind.
saruāl, kēs, hair.	bhārā, load.
mūṇḍ, sīr, head.	biū, seed.
jīb, tongue.	lōhā, iron.
piṭh, back.	kharā, good.
pēt, stomach.	burā, bad.
sarīr, body.	baḍḍā, big.
pōthī, book.	halkā, little.
kalam, pen.	dalidri, lazy.
mānjā, bed.	akliwālā, wise.
ghar, house.	bhacēāl, foolish.
daryāḍ, river.	tātā, swift.
khāḍ, stream.	painā, sharp.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*Continued.*

uccā, high.	bujjhaṇā, know.
gōrā, kharā, beautiful.	pujjaṇā, arrive.
kubhadra, ugly.	daṇṇā, run.
ṭhaṇḍā, cold.	nhassi jāṇā, run away.
tāttā, hot.	baṇṇā, make.
gudḍā, mīṭṭhā, sweet.	thaiṇā, place.
hacchā, clean.	sāḍḍā, call.
ghaṭ, little.	mīḷḷā, meet.
bahut, much.	sikkhaṇā, learn.
hōṇā, be, become.	paṭhaṇā, read.
aṇṇā, come.	likhaṇā, write.
jāṇā, go.	marnā, die.
baṭṭha, sit.	suṇṇā, hear.
laiṇā, take.	haṭṭhā, turn.
dōṇā, give.	haṭṭi aṇṇā, return.
paṇṇā, fall.	beuḥḥā, flow.
uṭṭha, rise.	laṇṇā, fight.
khaṇṇā, stand.	jittṭhā, win.
dōkhaṇā, see.	hāṇṇā, defeated.
khāṇā, eat.	calōjāṇā, go away.
pīṇā, drink.	bāḥḥā, sow.
bōḷḷā, say.	haḷ bāḥḥā, plough.
saṇṇā, sleep, lie down.	khuṇṇā, cause to eat.
karnā, do.	piṇṇā, cause to drink.
raḥḥā, remain.	suṇṇā, cause to hear.
bāḥḥā, mārṇā, beat.	cugṇā, graze.
pachāṇṇā, recognise.	cārṇā, carāṇā, cause to graze.

## NUMERALS.

*Ordinal.*

1—ēk.	10—das.
2—dūi.	11—gyārā.
3—trāē.	12—bārā.
4—cār.	13—tōhrā.
5—pānj.	14—caudā.
6—chau.	15—pandrā.
7—sāt.	16—sōḷā.
8—āṭh.	17—satārā.
9—nau.	18—ṭhārā.

## NUMERALS—continued.

## Ordinal.

19—unni.	67—satāhaṭ.
20—biḥ.	69—apḥattar.
27—satāi.	70—sattar.
29—apatttri.	77—satōttar.
30—trib.	79—upāsi.
37—satatttri.	80—assī.
39—antūḍi.	87—satāsi.
40—cāli.	89—nanūḥ.
47—satāli.	90—nabbē.
49—apaunajā.	97—satānūḥ.
50—panjāh.	100—sau.
57—sataunajā.	200—dūi sau.
59—apāhaṭ.	1,000—hajār.
60—saṭṭh.	100,000—lakkh.

## Ordinal.

1st, paiblā.	paibhī bārī, first time.
2nd, dujjā.	dujji „ second time.
3rd, trijjā.	ek gūṇā, onefold.
4th, cauthā.	das gūṇā, tenfold.
5th, panjāḥ.	āddhā, half.
6th, chaṭṭhāḥ.	paunṣe dūi, 1½.
7th, satūḥ.	savā dūi, 2¼.
10th, dasūḥ.	qhāi, 2½.
50th, panjāhūḥ.	ḍōḍh, 1½.

sāḍḍhē cār, 4½.

## SENTENCES.

1. Tērā kyā naḥ hā ? What is thy name ?
2. Eh ghōrā kitnī barsā rā hōā ? How old is this horse ?
3. Yēthī gē Kasmir kitnā kū dūr hā ? From here how far is Kashmir ?
4. Tērē bābbē rē gharā kitnē gābhrā hē ? In thy father's house how many sons are there ?
5. Āj haū barē dūrā gē haṇḍikē āyā. To-day I from very far have walking come.
6. Mērē cācā rā gābhrū tēsri baihqī sāūgē biāhā hūirā. My uncle's son is married to his sister.



7. Gharā sufēdā ghōrē ri jin hī. In the house is the white horse's saddle.

8. Ēsri piṭṭhī prallē jin kasī dēā. On his back bind the saddle.

9. Māi tēsre gābhrū jō bauht bāhī. I beat his son very much.

10. Uppūr dhārā rē sirē par gāē bakri cārā hā (or carāē karā hā or carāndā lagirā hā). Above on the top of the hill he is grazing cows and goats (or is in the habit of grazing, or is now grazing).

11. Sē tēs dālā hēṭh ghōrē prallē baiṭhīrā. He under that tree is seated on the horse.

12. Tēsra bhāi apūi baiṭhī gē baḍḍā. His brother is bigger than his sister.

13. Tisrā mul dhāi rapayyā hē. Its price is two and a half rupees

14. Mēra bāb tēs halkē gharā whittar (manjh) rahā hā. My father lives in that small house.

15. Tisjō inhā rapayyē dēi dēā. Give him these rupees.

16. Tinhā dhabbē tēsti lēi lā. Those pice take from him.

17. Tisjō bauht mārikē rassi kē bannbā. Having beaten him well bind him with ropes.

18. Khūē gē pāṇi kaḍḍh. Take out water from the well.

19. Māthē aggē calā. Walk before me.

20. Kēsra gābhrū tuddh picchē aundā lagirā? Whose son is coming behind you?

21. Sē tussē kistē mullē lēā? From whom did you buy that?

22. Grāwā rē hattiwālē gē lēā āssē mullē. We bought it from a shopkeeper of the village.

## NORTH MAṆḌĒĀLĪ.

Only those points are noted in which North MaṇḍĒālī differs from MaṇḍĒālī proper.

### NOUNS.

The Ablative is formed with *gē*, from.

*dēd*, sister, is thus declined :—

	<i>Singular.</i>	<i>Plural.</i>
N.	dēd	dēdd -ā
G.D.A.L.Ab.	dēdd -ā rā, &c.	-ā, &c.
Ag.	-ē	-ē

### PRONOUNS.

#### *Singular.*

	1st	2nd	3rd	ēh, this
N.	...	tā	...	...
G.	...	...	fem. tēssā rā	ēsrā f. ēssārā
D.A.	munjō	tujō	...	...
L.	...	...	...	...
Ab.	maīgē	tuddhgē	...	...
Ag.	...	taī	tinīē, tīnē, f. tēssē	inīē, inē, f. ēssē

#### *Plural.*

N.	...	...	tēš
G.	mhārā	thārā	tinhārā
Ag.	āssē	tussē	tinhē

*kuṇ*, who? Ag. s. *kuṇīē*.

*jō*, who, Ag. s. *jīnīē*.

*kōi*, someone, anyone, Ag. *kēsi*.

### ADJECTIVES.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
ēhrā, like this or that	tēhrā	kēhrā	jēhrā
ētrā, so much or many	tētrā	kētrā	jētrā

## ADVERBS.

pōrshī, day after to-morrow  
or day before yesterday.  
ēthī tāū, up to here  
ēthī gē, from here

uphran, up  
bunhē, down  
nēr, near  
bhittar

## PREPOSITIONS.

andhar, bic, within  
thālā, below  
tāū, up to

maī nērē, beside me  
maī kannē, with me

## VERBS.

*Auxiliary.*

Pres.	1st Sing. hē,	3rd s. hā or hē
Past	thiā Pl. thiē	f. thī.

*Intransitive Verbs.*

## paunā, fall.

Past	paiēā, f. pai Pl. paiē
Participle	paiirā hōā, in the state of having fallen

## hōnā, be, become. ...

Past	hōā
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## aunā, come. ...

Fut.	aūghā
Imper.	ā ā

## jānā, go.

Fut.	janghā
Imperat.	jā jā

## rāhnā, remain. ...

Fut.	rāhghā
Imper.	rāh rāhā
Past Cond.	rāhndā
Past Ind.	rēhā

## bāhnā, baṣhā, sit.

Past	batṭh
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*Transitive Verb.*

## dīnā, give.

Fut.	dīghā
Past Cond.	dīndā
Past	dittā

Fut.	lāgha, laū	leuṇa, take.
Past Cond.	lēnda	
Past Ind.	lēa	
Past	galāyā	galāṇā, say.
Past	jāṇṇā	jāṇṇā, know.

lēi auṇā, bring, like auṇā.

The future does not appear to have the indecl. form found in Maṇḍeālī, proper, e.g., *paugg, mārugg*. The 1st S. however has an alternative form in -ā, as *pauiā, bāhā*, I shall fall, strike.

The partic. faller or about to fall, &c., dispenses with the ē in the middle: thus, *mārwālā* or *bāhwālā*, striker.

The past cond. is used for the present Indic., very commonly in negative sentences and occasionally in affirmative sentences.

bābbā, father.	phōl, fruit.
ij, mother.	dūddh, milk.
bharēārū, bhāi, brother.	āṇḍā, egg.
beuīh, sister.	ghāṇ, ghi.
dād, elder sister.	bāk, strong wind.
bābbi, younger sister.	bajā, seed.
māhū, man.	bāṇkā, fine, good, &c.
māhtimī, woman.	bōḍḍā, big.
bōld, ox.	darīldi, lazy.
kūtt-ā, dog.	sēāṇā, wise.
-i, bitch.	gūār, ignorant.
gāddhā, ass.	thōṇḍā, cold.
sūngar, pig.	matā, much, many.
pair, foot.	bathṇā, bashṇā, sit.
shir, hair.	galāṇā, say.
pyēt, stomach.	rāhṇā, remain.
piṇḍā, body.	paūhṇā, arrive.
kāgad, book.	nhathṇā, nbāshṇā, run.
nā, stream.	bōlṇā, call.
pahār, hill.	shikṇā, learn.
bāgrī, field.	shuṇṇā, hear.
shaihr, city.	calē auṇā, return.
jaṅgal, jungle.	baiṇṇā, flow.
mhachḷi, fish.	khiāṇā, cause to eat.
paīṇḍā, way.	shuṇṇā, cause to hear.

lēṇā, lie down.

## NUMERALS.

## Cardinal.

3—trāi.	59—pāhaṭ.
6—chīā.	60—shaṭṭh.
7—sātt.	69—pattar.
13—tērā.	77—satattar.
29—nattī.	79—nuāsi.
39—antūāli.	90—nabbā.
49—punjā.	100—shau, saikrā.
57—satūnjā.	100,000—lakh.

## Ordinal.

5th, panjūā.	10th, dasūā.
6th, chaṭūā.	50th panjāhūā.
7th, sattūā.	ḍēḍḍh, 1½.

The following sentences are very slightly different from those under Maṇḍēālī proper, but when they happen to have another turn of expression they are worth recording:—

2. Ēs ghōrē ri kētri umar hi? What is the age of this horse?
3. Ētthigē Kasmirā tāū kētrā dūr hā? From here to Kashmir how far is it?
4. Thārē bābbā rē gharē kētrē laṛkē hē? In your father's house how many sons are there?
5. Haū baṛē dūrā gē haṇḍi kannē āyā. I have come walking from very far.
6. Mērē cācē rā bēṭā ēsri bēūhṇi kannē biāhā hōā. My uncle's son is married to his sister.
7. Gharā manjhē hacchē ghōrē ri kāṭhi hi. In the house is the white horse's saddle.
8. Ēsri piṭṭhi mē jīn kōs. On his back bind the saddle.
9. Maī ēsrā bēṭā baṛā mārēā. I beat his son much.
10. Sē pahārā ri cōṭi mē gāiā bākri carāndā. He on the top of the hill is grazing cows and goats.
11. Ēs ḍālā bēṭh ghōrē upphar baṭṭhirā. Under this tree he is seated on a horse.
12. Ēsrā bhāi apṇi bēūhṇi gē waḍḍā. His brother is bigger than his sister.
14. Mērā bāb ēs halkē gharā mē rāhndā. My father lives in this small house.
15. Ēshjē ēh rupayyā dēi dēā. To him this rupee give.
16. Ēsgē rupayyā lēi lau. From him take the rupee.

17. Ēshjo bāhīs rashīs bannhō. Having beaten him bind him with ropes.

18. Bāf gē pāṇi kaḍḍb. From the spring take out water.

19. Maī gē aggē cal. Walk before me.

20. Kēsra laṛkā tussā picchē āē. Whose boy is coming behind you?

21. Tussē kēsgē mul lāā? From whom did you buy it?

22. Grāuā rē ōk dukāndārū gē. From a shopkeeper of the village.

## CHOTĀ BANGHĀLĪ.

The following grammatical forms are those in which the Mandēālī spoken in that portion of Chōṭā Banghāl which lies in Mandī State, differs from North Mandēālī generally.

### PRONOUNS.

#### *Singular.*

	1st	2nd	3rd	sh, this.
N.	haū, maī	...	...	...
G.	...	...	tisrā, f. tissā rā	...
D.A.	minjō	tijjō	...	...
Ab.	maṅgō	tuggō	...	...
Ag.	...	taī	tiinnī, f. tissō	inni, f. issō

#### *Plural.*

N.	assō	tussō
G.	mhārā, assō rā	tussō rā
D.A.	assō jō	„ jō
Ag.	assō	tussō

### ADJECTIVES.

ētnā, so much or many,	titnā	kētnā; jētnā
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### ADVERBS.

kai, why ?

### VERBS.

#### *Auxiliary.*

Pres. I am,      Sing. m. hā

#### *Intransitive Verbs.*

pauṇā, fall.

Participle.      pēirā, in the state of having fallen

ōṇā, come.

Past      āyā

Fut.	jāyghā	jānā, go.
Past	rēhā	raihnā, remain.

In Chōṭā Banghālī also is found that peculiar fem. past of *bāhṇā* thus:—

*maṛ tīsṇō dō trāi bāhī*, I struck him two or three blows; *maṛ tīsṇō dō trāi thapṛē rī bāhī*, I struck him two or three blows or slaps.

In expressing the idea of ability with the passive voice, and in certain other cases the participle or infinitive is very strangely kept undeclined, as—

*ēh kitāb maygē nēh parhēā jāndī*, I cannot read this book.

*rōṭī maygē nēh khāyā jāndī*, I cannot eat bread.

*khaccar nēh maygē rōkēā jāndī*, I cannot stop the mule.

*phulkē nēh minjō ṇdē pakānā*, I cannot cook phulke, (*lūt*. phulke do not come to me to cook.)

In these cases on the analogy of Urdū and Panjābī we should expect *parhī*, *khāī*, *rōkī*, *pakānē*.

The following words taken from the beginning of the list show how slightly Chōṭā Banghālī differs from N. Maṇḍēālī.

bāppā, father.	bakr -ī, she-goat.
lī, mother.	bhēḍ, sheep.
bhāū, brother.	kutt -ā, dog.
bēbbē, baiḥ, sister.	-ī, bitch.
munnū, son.	ricch, bear.
bēṭṭī, daughter.	mirg, leopard.
khasm, husband.	gadḥā, ass.
lārī, wife.	sūr, pig.
māhṇū, man.	kukk -ar, cock.
janāna, woman.	-rī, hen.
chōhr -ā, boy.	bill -ā, cat (male).
-ī, girl.	-ī, „ (female.)
guālū, shepherd.	ūṭ, camel.
cōr, thief.	hāthī, elephant.
ghōr -ā, horse.	hāth, hand.
-ī, mare.	paīr, foot.
mhaīh, buffalo.	nakk, nose.
bakr -ā, he-goat.	hakkhī, eye.





## CHAMBA DIALECTS.

BY

The Rev. T. Grahame Bailey, B.D., M.R.A.S.

### INTRODUCTION.

From a linguistic point of view the State of Camba is intensely interesting. Situated, as it is, entirely in the hills, it lends itself to the perpetuation of diverse dialects. It is traversed from east to west by the Candra-Bhāga or Cināb River in the north, and the Rāvi in the south, which for part of their course through the State are no more than twenty miles apart. To the north and west lies the State of Jammū, to the east British Lāhul (frequently pronounced by Europeans Lahaul), to the south the British district of Kāngrā. The area of Camba is just over 3,000 square miles, yet there are six distinct forms of speech found within its borders. Speaking roughly we may allocate them as follows:—in the north-west Curāhi, in the north-central portion of the State Pangwāli, in the north-east Camba Lāhuli, in the south-west Bhaṭṭālī, in the south-east Bharmaurī or Gādi; while round about Camba city, which lies in the south-west (but further north and east than the Bhaṭṭālī area) the dialect spoken is Camṣālī. Of these all, except Lāhuli, belong to what is at present called the Western Pabāri language of the Northern Group of the Sanskritic Aryan Family, while Lāhuli is classed as belonging to the Tibeto-Himalayan branch of the Indo-Chinese Family. (See Census of India 1901, Chapter on Languages.)

The grammar of Camṣālī is very much what we should expect from its geographical position. It makes its Genitive in *vā*, its Dative in *jū*, its Future in *-lā*, it has a Stative Participle in *ōrā*, thus *tīrōrā*, in the state of having fallen, *mārōrā*, in the state of having been beaten, for the participle with *having*, it uses *karī*, as *tīrī karī*, having fallen.

Bhaṭṭālī has, in consequence of its position, affinities with Ḍogri, spoken in Jammū State, and with Kāngri, spoken in Kāngrā. In the Genitive it has *dā*, in the Dative *kē* or *kēā*, in the Future *gā* or *ghā*. (The dialects of Kāngrā, Maṇḍi State and Sukēt State have also a Future in *g* or *gh*.) Like Camṣālī it uses *karī* for the participle with

having. Its Stative Participle is very interesting; it has two forms e.g., *pēhā* or *pēādā*, in the state of having fallen, *āhyā* or *ayādā*, in the state of having come. A form very similar to *pēhā* or *āhyā* is found in Kāngra, but for the form in *-ādā* we have to go all the way to the State of Baghāt, south of Simla, where we find *āyādā*, *riṛādā*, with the same meaning as Bhaṭṭālī *ayādā*, *pēādā*. Similarly *gēādā*, *rēhādā*, in Bhaṭṭālī correspond to *gādā*, *rādā* (or *rōhādā*) in Baghāṭī, and mean 'in the state of having gone' and 'remained' respectively. The accent of participles in *-ādā* is on the antepenultimate.

In pronunciation Bhaṭṭālī very much resembles Camṣālī. Both employ the cerebral *ḷ* and *ṣ*, and in both the sound given to *h* is midway between the sound in Urdū and Hindī and that in Panjābī. In Urdū and Hindī *h* is pronounced practically as it is in English. In Panjābī, when it appears either alone or in conjunction with *b*, *g*, *j*, *ḍ*, *ḍ*, *w*, *m*, *n*, *l*, it has a deep guttural sound not wholly unlike the Arabic 'ain. In Bhaṭṭālī and Camṣālī it is half-way between the two, while their pronunciation of *h* when it follows a vowel is nearly the same as in Panjābī, that is to say, *h* is almost inaudible itself, but raises the tone of the syllable in which it occurs. The pronunciation of *h*, found in these two dialects, is common to many hill dialects.

Curāhī, spoken in the north-west of Camba, has many features deserving of study. Its Genitive ends in *rā* or *rō*, its Dative in *nā*, its plural is generally the same as the singular, except in the Vocative, in this reminding us of dialects in Kulū and the Simla States and also of the Gādi dialect of Camba. Its Pres. Participle ends in *-tā* and its Stative Participle in *-ōrā*. It is remarkable that if we reckon from the south (near Simla) northwards Curāhī is the first dialect we find with traces of the vocalic change known as epenthesis. Thus, *khāpā*, eat (inf.) fem. *khāpī*, *khātā*, eating, fem. *khāṭī*. As we go north and north-west we find epenthesis to a greater extent in dialects like Bhadravāhī, still more developed in others more distant such as Pōguli and Kishtawāri, till we reach the highest stage of bewildering completeness in Kashmīrī. The normal ending of the Curāhī Future is *-mā*, *-mē* in the 1st Pers. Sing. and Plur. and *-lā*, *-lē* in the Sing. and Plur. of the other persons, though *-mā*, *-mē* are also found in the 3rd Pers. Sing. and Plur. and occasionally *-lā* in the 1st Pers. This matter of the Future is only one example of the deeply interesting problems arising out of Northern Himalayan dialects. If we take the distribution of the Future in *l*, we find that the following dialects have a Future with *l*, appearing in every person, Singular and Plural: Jammū Sirāji, Bhadravāhī and Pāḍari in Jammū, Pangwālī, Camṣālī and Bharmaurī or Gādi in Camba, Inner Sirāji in Kulū, and the dialects of Jubbal in the Simla area. The following have *l* in the 2nd and

3rd Persons—Kulāi, Kiūṭhālī (Kiūṭhāl and neighbouring States, including the Simla municipal area), the dialect of the British district of Kōṭ Khāi, and Baghāṭī (Baghāṭ State). Punc̄hī in Punc̄h State has the 2nd and 3rd Plur. in *l*, and Bhaḷōsi in Jammū State has *l* in the 2nd and 3rd Sing. and 1st and 2nd Plur. The dialects which like Curāhī have *m* in the 1st Plur. are the Simla States dialects of Kōṭ Gurū, Kōṭ Khāi, Kiūṭhāl and Baghāṭ, while the Jammū dialects of the Sirāj, Bhadravāh and Bhaḷōs have both *m* and *l* combined in the 1st Plur. We notice then the interesting fact that, in the middle of the dialects which have *l* in the Future, extending from Punc̄h to Jubbal we have as a wedge an area which has its Futures in *g* or *gh*, comprising the dialects of Bhaṭṭāl (Camba), Kāngrā, Maṇḍī and Sukēt, this wedge extending right up to the Tibeto-Himalayan language area. We notice, too, that the central portion of the districts, which make the Future in *l*, keeps the *l* purer than the more outlying: thus Curāhī and the dialects beyond to the north and north-west, in common with the Simla dialects in the south, introduce *m*.

The great interest in Curāhī lies in the fact that it is the first stage on the linguistic road to Kashmīrī. South and east of Curāhī we do not notice special Kashmīrī characteristics, but as soon as we begin to study this dialect we feel the force of those tendencies which find fuller and fuller scope as we go north and west till we reach the Kashmīrī area.

The Bharmaurī or Gādī dialect is spoken by the Gaddīs who inhabit the district called Gadhēran, which includes Bharmaur in Camba State and the adjoining part of Kāngrā District. It has been somewhat fully treated of along with the Kāngrā dialect itself in the Appendix to the *Kāngrā Gazetteer*, to which I may perhaps be permitted to refer the student. To have bound it up with the rest of the Camba dialects would have unduly swelled the dimensions of this volume in its Gazetteer form, so I deemed it better to omit it.

To my great regret I was unable when in Camba to meet with any speakers of Paṅgwālī, the dialect of Pāngī. Grammatical information bearing upon it exists in two manuscripts, both compiled by the orders of H.H. the Rājā of Camba, one a few years ago for the Linguistic Survey of India, and one two years ago for myself. These manuscripts, however, differ, in important particulars, and while undoubtedly valuable facts can be gleaned from a comparison of the two, one cannot feel the same certainty as to the accuracy of the result, as one would if one had had opportunity of making a personal study of the dialect. It resembles in a number of details the Pāḍarī dialect spoken in the district of Pāḍar in Jammū State two or three stages further down the Cināb than Pāngī.

Linguistically the chief interest of Camba centres in Lāhulī, spoken

in the north-east portion of the State. In British Lāhul to the east of Camba Lāhul, there are three dialects of Lāhulī. There the Bhāga flowing from the north-east in a south-westerly direction is joined by the Candra coming from the south-east in a north-westerly direction. The united stream flows for some little distance before entering Camba Lāhul. The dialect spoken in the Bhāga Valley is called Banūn or Gārī or Gārā, that in the Candra Valley is called Rangloi, and the dialect of the valley of the united stream is known as Patni, Patan or Mancāṭi. The dialect of Camba Lāhul we may call, for want of a better name, Camba Lāhulī. Lāhulī will thus be seen to comprise four dialects. Lāhulī bears some resemblance to Tibetan, to Kanāshī (the remarkable language spoken in a single village in Kulū called Malāṇa or Malāni), and to Kanāwari, spoken in Kanāwar in Bashahr State. The resemblance of Camba Lāhulī to the other dialects and languages mentioned, as brought out by a list of between thirty and forty common words taken at a random, may be seen at glance in the following table:—

Percentage of words in which Camba Lāhulī resembles:—

Patni	... 68
Rangloi	... 37
Gārī	... 30
Kanāshī	... 29
Tibetan	... 22

and in a briefer list of Kanāwari words 47. The number of words in the lists, which appeared identical with the corresponding Camba Lāhulī words, was Patni 14, Rangloi 3, Gari 2, Kanāshī 6, Tibetan 3, Kanāwari 3. The lists with which the Camba Lāhulī words were compared are those printed by Mr. A. H. Diack in 1896. Such a comparison may lead, however, to an incorrect conclusion. A similar comparison between, say, English and German, would yield a very high percentage of resemblances, yet the two languages are perfectly distinct. We may feel quite sure that an inhabitant of Camba Lāhul would find it impossible to understand any dialect or language in the list except Patni.

The chief difficulty of Camba Lāhulī lies in its verb. A number of questions suggest themselves to which I am not at present able to give an answer. Thus there seem to be two forms of the Present and Imperf. Indic., each tense having a form connected with the Infin., and one connected with the Future, thus:—*tēzī*, strike, beat, (Infin.), Fut. *tēmōg*. The Present tense has *tēzādō* and *tēmādō*, Imperf. *tēzādēg* *tēmādēg*.

*kūrī*, say, Fut. *kō* (*kōg*). Pres. Ind. *kūrādō*, *kuādō*, Imperf.

*kūrādēg, kuādēg.* In the case of the Verb *pīpī*, arrive, Fut. *pīpō* (*pīpōg*) we have in addition to Pres. *pīpādō*, and Imperf. *pīpādēg*, forms from some other root *pījīdō*, and *pījīdēg*.

The questions suggest themselves—are the forms derived from the Infinitive and the Future identical in meaning or not? Should we expect to find them in every verb?

The Past is even more interesting. It appears to have seven forms, ending in *-tēg*, *-dēg* or *-dēg*, *-ta*, *-da*, *-dō*, *-tō*, and a shorter form ending in *-g*. Thus we have:—

from *kūrī*, say, *kūtēg*, *kuta*, *kūg*, I said.

„ *lhāi*, do, *lhātēg*, *lhēg* (*lhādēg* is probably Imperf.).

„ *raṇḍī*, give, *raṇdēg*, *randa*, *rēg*.

„ *pīpī*, arrive *pīg*.

„ *shīzī*, take away, *shīda*.

„ *ībī*, go, *īdēg*, *īdō*.

„ *shubī*, become, *shutēg*, *shutō*.

There is even another form in *-ga* as *khōsīga* from *khōsī*, be obtained. We have also *rē* from *raṇḍī*, give. Have all these forms the same meaning, or do they really represent different tenses?

The rules for the formation of the negative are sometimes very complicated, or the formation is very irregular. The general rule is that the negative is formed in the Imperative by prefixing *tha* and in other tenses by prefixing *ma*, but we have:—

*nēō*, I shall know, *maiēgg*, I shall not know.

*īdēg*, I went, neg. *īggiēmū*.

*dōpōg*, I shall fall, neg. *ma dag*.

*ābōg*, I shall come, neg. *māgg*.

*īl*, go (Imperative) neg. *thēl*.

*ādani*, come (Imperative plur.) neg. *thādani*.

In *īggiēmū*, I did not go, and *āggēmū*, I did not come, (from *andēg* I came), the *ma* of the neg. seems to have been changed to *mū* and added at the end.

It is worthy of note that the agent case of the subject is employed with every tense and mood of transitive verbs.

Some of the final consonants, particularly the letter *g*, are frequently pronounced so faintly that it is almost impossible to say whether a word ends in a vowel or a consonant. This doubt arises especially in the case of the 1st Sing. of various tenses. Possibly in some cases it is equally correct to insert and to omit *g*.

An examination of the grammatical forms of Camba Lāhuji which are given in their place will, it is trusted, reveal many points, in addition to those mentioned above, which are linguistically of the highest

interest, and which are worthy of full investigation. The grammar of Lāhulī has an Aryan air about it, although the vocabulary is Tibeto-Himalayan. It might be equally correct to class it as an Aryan language.

In the Census of 1901 the number of speakers returned for the Camba dialects was as follows:—Camṣāli, 37,433; Curāhi, 26,859; Bharmanvi or Gādi 26,361; Bhōṭia 24,299; Pangwāli, 4,156; Lāhulī 1,543. It is probable that the Bhaṭṣāli speakers are included under Camṣāli; the figures returned under Bhōṭia seem quite incorrect.

There is no literature in any Camba dialect except Camṣāli, in which the Gospels of Matthew (out of print), Mark and John, the Sermon on the Mount and the Ten Commandments have been printed. The Gospel of Luke is ready for the press. The character used is a slightly adapted form of Tākri.

The system of transliteration adopted in the following pages is that of the Asiatic Society of Bengal. *c* stands for the sound of *ch* in *child*, *ch* being its aspirate, *sh* is *sh* in *shout*, while in *sh* the *s* and *h* are separate; *ā*, *ē*, denote *ā*, *ē* followed by nasal *n*, and so for other vowels; *ṅ* denotes the sound of *ng* in *singing*, *ī* is a sound mid-way between *ī* and *i*, *u* in italics occurring in a word in ordinary type denotes the sound half-way between *ū* and *u*, and *eu* in italics denotes the short sound corresponding to *ēu*.

In conclusion, I have to express my cordial thanks to the Rev. Sōhan Lāl, of the Church of Scotland Mission in Camba, for most valuable assistance, very willingly given, in connection with the Camṣāli dialect. In following his authority one cannot go wrong. If there are mistakes under the heading of Camṣāli the responsibility is mine. To Dr. Hutchison of Camba I am indebted for much personal kindness while engaged in this work. He lent me a copy of the parable of the Prodigal Son in Camba Lāhulī, which he had in his possession, and which, although differing considerably from the translation here given, was of assistance to me in making it.

The enlightened ruler of Camba, H.H. Rājā Bhūrī Singh, C.I.E. lays all visitors to his territories under a debt of gratitude. In this work his assistance was invaluable, as he placed his servants and his subjects at my disposal, and in every way showed the deepest and most cordial interest.

T. GRAHAME BAILEY,  
Wazīrābād.

January 30th, 1905.



## CHAMBA DIALECTS.

### CAMEALĪ.

#### NOUNS.

##### Masculine.

Nouns in -a.	Sing.	Plur.
N.	ghōṛ-ā, horse	-ē
G.	-ē rā	-ēṣ rā
D.A.	-ē jō	-ēṣ jō
L.	-ē bicc	-ēṣ bicc
Ab.	-ē kachā	-ēṣ kachā
Ag.	-ē	-ēṣ
V.	-ē	-ēō

##### Nouns in Consonant.

N.	ghar, house	ghar
G.	ghar-ē rā	„ -ē rā
D.A.L.Ab.	-ā jō, &c.	„ &c.
Ag.	-ē	-ēṣ
V.	ghar	-ō

So also *babb*, father.

##### Nouns in -ī.

N.	hāth -ī, elephant	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īṣ rā, &c.
Ag.	-īṣ	-īṣ
V.	-īṣ	-īō

Nouns in - ū, *biccū*, scorpion, are declined like *hāthī*, *ū* taking the place of *ī*.

*nāṣ* or *nā*, name, has G. Sing. *nāṣ rā*, N. Pl. *nāṣ* or *nā* G. Pl. *nāṣ rā*

##### Feminine.

##### Nouns in -ī.

	Sing.	Plur.
N.	kuṛ -ī, girl	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īṣ rā, &c.
Ag.	-īṣ	-īṣ
V.	-īṣ	-īō



## Oameali.

## Nouns in Consonant.

	<i>Sing.</i>	<i>Plur.</i>
N.	baiḥṇ, sister	baiḥṇ -ī or -ā
G.D.A.L.Ab.Ag.	baiḥṇ -ī rā, &c.	-ī or -ā rā, &c.
V.	-ī	-ō
<i>gā</i> , cow, is thus declined—		
N.	<i>gā</i>	<i>gā</i> -ī
G.D.A.L.Ab.	<i>gā</i> -ī rā, &c.	-īā rā, &c.
Ag.	-ī	-īā

*dhitū*, daughter, has oblique *dhitūā*.

Many proper nouns, especially less common ones, and many of the less common foreign words, such as Hindī religious terms, inflect in the Singular the Genitive and Agent cases alone.

## PERSONAL PRONOUNS.

	<i>Sing.</i>			
	1st	2nd	3rd	ṣh, this.
N.	haī	tū	sē, ō	ṣh
G.	mērā	tērā	usērā	isērā
D.A.	minjō	tijō	us jō	is jō
L.	maī manjh, bicc	taī manjh, bicc	„ manjh, bicc	„ manjh, bicc
Ab.	„ or mērē kachā	taī or tērē kachā	„ kachā	„ kachā
Ag.	maī	taī	unī	inī
	<i>Plur.</i>			
N.	asī	tusī	sē	ṣh
G.	hamārā	tumhārā	unhērā	inhērā
D.A.	asā jō	tusā jō	unhā jō	inhā jō
L.	„ manjh, bicc	„ manjh, bicc	„ manjh, bicc	„ manjh, bicc
Ab.	„ kachā	„ kachā	„ kachā	„ kachā
Ag.	asā	tusā	unhā	inhā

## INTERROGATIVE RELATIVE PRONOUNS.

	<i>Sing.</i>	<i>Plur.</i>
N.	kuṇ, who?	jō, who
G.	kusērā	jisērā, kunhērā
D.A.L.Ab.	kus jō, &c.	jis jō, &c. kunhā jō, &c.
Ag.	kunī	jini, kunhā

### Camealī.

*Kōi*, any one, some one, has Gen. *kusiāū rā*, or *kusiō rā*, Agent *kunīāū*.

*Kai*, what ? Gen. *kudhērā* ; Oblique *kai* (e.g. *kait kanē*).

Other pronouns *kicch*, something, anything ; *sabbh*, all ; *hōr*, other ; *sabbh kōi*, everyone ; *jē kōi*, whoever, *jē kicch*, whatever ; *sabbh* has Oblique *sabbhni* ; *hōr* has Oblique Plur. *hōrni* or *hōrnhā*.

Emphasis is expressed by the addition of *-iō*, *-iōi*, *-iau* or *-iaui*. (The first *i* is sometimes short), thus :—*sēiōi* or *ōiōi*, that very one ; *ēiōi*, this very one ; *usiō*, *usiōi*, that very one (Oblique) ; *unīauī*, that very one (Agent.)

*Apū* or *apu*, is a Reflexive Pronoun, meaning myself, ourselves, yourself, yourselves, himself, herself, itself, themselves, and is indecl.

### ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in *-ā*, in which case they have Sing. Obl. *-ē*, Pl. *-ā* throughout, and Fem. *-ī* both Sing and Plur. It should be remembered that the Genitives of Nouns and Pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kachā*, from, than, thus :—*kharā*, good ; *us kacha kharā*, better than he ; *sabhni kachā kharā*, better than all, best.

The following forms are worth noting :—

<i>Demonstrative.</i>	<i>idēhā</i> , like this or that ; <i>itpā</i> ; so much or many.
<i>Correlative.</i>	<i>tidēhā</i> , like this or that ; <i>titpā</i> , so much or many.
<i>Interrogative.</i>	<div style="display: inline-block; vertical-align: middle;"> <i>kidēhā</i>  <i>kuṇḍēhā</i> </div> <div style="display: inline-block; vertical-align: middle; font-size: 3em; margin: 0 10px;">}</div> <div style="display: inline-block; vertical-align: middle;">             like what ? <i>kitpā</i>, how much or many ?           </div>
<i>Relative.</i>	<div style="display: inline-block; vertical-align: middle;"> <i>jidēhā</i>  <i>kusdēhā</i> </div> <div style="display: inline-block; vertical-align: middle; font-size: 3em; margin: 0 10px;">}</div> <div style="display: inline-block; vertical-align: middle;">             like which ; <i>jitpā</i>, as much or many.           </div>

*Dēhā*, is sometimes added to other words as *dhakhdēhā*, a little, &c.

*Jihā* is used with the Oblique of nouns, and pronouns to express *like*, as *ghōrē jihā*, like a horse, in the manner of a horse.

### ADVERBS.

Many Adjective are used as Adverbs ; when so used they agree with the subject. The following is a list of the most important Adverbs other than Adjectives.

## Oamealī.

## Time.

abē, now  
 us wakt }  
 us bēlā } then  
 tē }  
 kakhñi }  
 kadhāñi } when ?  
 jakhñi, }  
 jē } when  
 ajj, to-day  
 kal, to-morrow, yesterday

parsū, day after to-morrow or day  
 .before yesterday.  
 cauth, day after day after to-  
 morrow, or day before day be-  
 fore yesterday.  
 kadī, sometimes, ever.  
 kadī na, never.  
 kadī na kadī, sometimes.  
 bhiāgā, in the morning.

## Place.

ittō }  
 idi } here  
 uttō }  
 udi } there  
 kutō }  
 kudi } where ?  
 jittō }  
 jidi } where  
 idhā tikar, up to this, to such an  
 extent,  
 kudhā tikar, up to where ?  
 jidhā tikar, up to where  
 udhā tikar, up to there  
 idhā, kudhā, jidhā, udhā kachā,  
 from here, where ? where,  
 there.

kudī jō, whither ?  
 tittō, tidhā, tidī, there, (correla-  
 tive, see below.)  
 kutiaū, any where.  
 uppar, up  
 jhik  
 jhiklā kanārē } down.  
 nērē, nīr, near.  
 dūr, far.  
 aggē, in front.  
 piccō, behind.  
 andar, inside.  
 bāhar, outside.  
 manjhāṭē, in the middle.  
 cauhñi kanārē }  
 „ bakkhi } on all sides.

*tittō, tidhā, tidī*, are correlative forms corresponding to *jittō, jidhā jidi*.

From the forms *idhā, kudhā*, &c., interesting Adjectives are constructed, as *kudhērā*, or *kudhā kā*, of where ? belonging to where ? *idhērā*, of here, belonging to here.

Other Adverbs are—

ki }  
 kinjō } why ?  
 kus kari }  
 kihē }  
 kihē kari } how ?  
 is kari }  
 is kāñ } for this reason.  
 is gallā kari }

ihē }  
 ihē kari } in this manner.  
 is riti kanē }  
 tihē }  
 tihē kari } in that manner.  
 us riti kanē }  
 jīhē }  
 jīhē kari } in which manner.

## Camealī.

tā, then (of reasoning; Panjabi tē;	jugtī	} well.
Hindī tō.)	jugtī kari	
taulē quickly	jugtī kanē	
acāṇcak	hā, yes,	} suddenly.
acāṇak	nēhī, na, no, not.	
tābartōr, at once, quickly	atī, very.	
nirālē manjh, in private, separately.		

## PREPOSITIONS.

The principal Prepositions are the following. The same word is frequently both a Preposition and an Adverb.

rā (Pl. rē, f. rī) of	bābat, about, (taī or terī-bābat, about thee.)
jō, to	sāhī, like (asāī sāhī, like us.)
bicc	wirōdh, against.
manjh	tulcā equal to, (usērē tulcā, equal to him.)
minjhē	barōbar equal to, (tusāī or tum-hārē barōbar, equal to you.)
kachā, from, from beside, than,	akkhī bakkhī
pār, on the other side.	urē parē
wār, on this side.	} round about.
kach, beside (maī kach, beside me.)	kāuārē, towards, (unhērē kanārē, towards them)
kanē, with, (maī kanē, with me.)	prant, after, (udhā prant, after it.)
tikar	sawā, except, besides (mērē sawā, except me.)
tāī	
} for, (usērē tikar, for him.)	
bēth, under.	
uppar, upon.	

The suffix -ā frequently expresses the idea of from, as:—

*kach*, beside; *kachā*, from beside, from.  
*bicc*, in; *biccā*, from in, from among.  
*manjh*, in; *manjhā*, *minjhā*, from in, from among.  
*bakkhī*, side; *bakkhā*, from the side of.

## CONJUNCTIONS.

The commonest are:—

atē, and.	bhāṭē	} although.
par, but.	bhalā ki	
jē, if.	jilā jē, as if.	
kihā kari, because.	jihā kari, in order that.	
tā bhi, nevertheless.	ki, that, or.	

## Oameali.

## THE VERB.

## Auxiliary Verb.

Pres. Aux.	I am, &c.	hai	hai	hai	hin	hin	hiu
Pres. Aux.	I was, &c.	thiyā	thiyā	thiyā	thiyē	thiyē	thiyē

*Fem.* thī, throughout.

## INTRANSITIVE VERBS.

*tirṇā, fall.*

Pres. Cond.	I may fall, &c.,	tir-ṣ	-ē	-ō (or-ō)	-ṣ	-ā	-an
Fut.		tir-lā	-lā	-lā	-lē	-lē	-lē

*Fem.* tirli

Imperat. tir -tirā

Indef. Indic. or Past Cond. tir-dā -dā -dā -dē -dē -dē

*Fem.* -dī

Pres. Ind.	Sing.	tirdā	hai	Plur.	tirdē	hin.
Imperf.	Sing.	tirdā	thiyā	Plur.	tirdē	thiyē.
Past. Ind.	Sing.	tirēā	f. tiri	Plur.	tirē	f. tiri
Pres. Perf.	Sing.	tirēā	hai	Plur.	tirē	hin.
Pluff.	Sing.	tirēā	thiyā	Plur.	tirē	thiyē.

Participles *tirdā*, falling; *tirēā*, fallen; *tirōrā*, in the state of having fallen; *tiri karī*, having fallen; *tirdē hūē*, while falling; *tirṇēwālā*, faller or about to fall; *tirdē ī*, falling.

Verbs in general are very regular but some are slightly irregular.

*pūṇā, paunā, fall.*

Pres. Cond.	pōṣ	pōē	pō	pō	-ṣ	-ā	-n.
Fut.	pōlā						
Imperat.	pō	pōā					
Indef. Ind.	pūdā						
Past. Ind.	Sing	pēā	f. pēi	Plur.	pē	f. pēi	

Participles *pūdā*, falling; *pēi karī*, having fallen; *pōrā*, in the state of having fallen; *pūṇēwālā*, faller, about to fall.

*hūṇā, be, become.*

Pres. Cond.	hōṣ	hōē	hō	hōṣ	hōṣ	hūn
Fut.	hōlā					
Imperat.	hō	hōā				
Indef. Ind.	hundā					
Past Ind.	hūā					

## Comealī.

inā come.

Pres. Cond.	īṣ	iyē	iyō (iyē)	īṣ	iā	in
Fut.	ilā					
Imperat.	ā		iā			
Indef. Ind.	indā					
Past Ind.	āyā	f. āi		Pl. aē	f. āi	

Participles, *āikarī*, having fallen; *achōrā* or *aōrā*, in the state of having come.

jānā, go

Pres Cond.	jā	jāē	jāō (jāē)	jā	jā	jān
Fut.	jāllā					
Imperat.	jā		jā			
Indef. Ind.	jāndā					
Past Ind.	Sing. gēā	f. gēi	Pl. gē		f. gēi.	

Participles *gachōrā*, *gēōrā*, in the state of having gone.

rēhā, remain.

Pres. Cond.	rēhā, &c.	3rd plur. raihn.
Fut.	raihlā	
Imperat.	raih	rēhā
Past Ind.	rēhā	
Participle	rēhōrā, in the state of having remained.	

baihā, sit.

Pres. Cond.	bēhā	
Fut.	baihlā	
Imperat.	baih	bēhā
Past Ind.	baiṭhā	
Participle	baṭhōrā, in the state of having sat, seated.	

## TRANSITIVE VERBS.

mārā, beat.

*Mārā* is conjugated exactly like *īrā*, but in the past tenses, like all other transitive verbs, has a special construction.

Past Ind.	mārā	agreeing with the object of the verb.				
Pres. Perf.	mārā hai	"	"	"	"	"
Plupf.	mārā thiyā	"	"	"	"	"

When the object is governed by the preposition *jō*, the verb does not agree with it, but remains in the masculine singular form.

## Cameali.

## Passive.

The Passive is expressed by the Past Partic. *mārēā*, with the required tense of *jānā*, go, the verb agreeing with its nominative, thus *haū māri jāllā*, I (f) shall be beaten or killed.

The following are slightly irregular:—

*khānā*, eat.

Pres. Cond.	khā khāō, &c. 1st Pl. khā.
Indef. Ind.	khāndā.
Past Ind.	khāyā.

*pīnā*, drink.

Indef. Ind.	pīndā.
Past Ind.	pītā.

*dēnā* or *daiṇā*, give.

Pres. Cond.	3rd Pl. diṇ.
Indef. Ind.	diṇdā.
Past Ind.	dittā.

*lēnā* or *laiṇā*, take.

Pres. Cond.	3rd Pl. liṇ.
Indef. Ind.	liṇdā.
Past Ind.	lēā.

*galānā*, say, speak.

Pres. Cond.	galā, galāō, &c. 1st Pl. galā.
Indef. Ind.	galāndā.
Past Ind.	galāyā.

*chūhnā*, touch.

Past. Indic.	chūhtā.
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*karṇā*, do.

Past. Ind.	kittā.
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*lēi ṇā*, bring, and *lēi jānā* take away, are conjugated like *ṇā* and *jānā* and are treated as Intransitive Verbs.

It will be noticed that—

- i. Verbs whose stem (formed by dropping the *nā* of the Infin.) ends in a vowel, or a vowel followed by *h*, add *n* to the stem before the *dā* of the Indef. Indic. and Pres. Part. as *khānā* *khāndā*, *galānā* *galāndā*.
- ii. Verbs whose stem ends in *a* or *āh* tend to shorten *ā* to *ā* in the Past. Indic., e.g., *galānā* *galāyā*, *khānā* *khāyā*, *uḥṇā* *uḥyā*, *baṇṇā* *baṇyā*, *cāḥṇā* *cāhē*.

## Cameali.

Such verbs generally drop the *ā* of the stem before the *ā* of the 1st Sing. and 1st Plur. Pres. Cond. thus—

*galā* for *galāā*, *jā* for *jāā*.

Habit or continuance is expressed either by the Past Partic. with the required tense of *karṇā*, do, in which case the Past Partic. is indecl. or by the Pres. Partic. with *rēhṇā*, remain. In the latter case both verbs agree with the nominative. Thus:—

*sē pēā kardā hai*, he is in the habit of falling.

*sē pēā kardī hai*, she is in the habit of falling.

*sē pūdi raihndī hai*, she continues falling, she is always falling.

Very interesting examples of what appears to be the organic passive in *ī* are found in some verbs, e.g., *cāhīdā hai*, from *cāhṇā*, wish, it is needed or fitting or necessary; *samjīdā hai*, from *samajhṇā*, understand, it is understood, &c. *Ōāhiyō* generally stands for the Hindi *Ōāhiyē*.

In Camēālī practically every Infinitive is pronounced with cerebral *ṇ*, the ending being *ṇā*. In Panjābī after *r*, *ṛ*, *rh*, *ṛh*, and in some parts of the Panjāb after *l*, *ṇ* is changed to *n*. In Urdū there is no cerebral *ṇ*.

## NUMERALS.

## Cardinal.

1—ikk.	19—unni.
2—dō.	20—bih.
3—traī.	27—satāī.
4—caur.	29—upattari.
5—panj.	30—triḥ.
6—chi.	37—satatttri
7—satt.	39—upṭāli.
8—atṭh.	40—cāli.
9—nau.	46—chataīli.
10—das.	47—satāli.
11—yārā.	49—anunjā.
12—bārā.	50—panjāh.
13—tēhrā.	53—trapunjā.
14—caudā.	57—satunjā.
15—pandrā.	59—upāht.
16—soīā.	60—satṭh.
17—satārā.	67—satāht.
18—atḥārā.	69—uphattar.



## Camealī.

70—sahattar.

77—sathattar.

79—unāsī.

80—āsī.

87—satāsī.

89—unānūṣ.

90—nabbē.

97—satānūṣ.

100—sau.

200—dō sau.

900—nan sau.

1000—hajār.

100,000—lakkb.

## Ordinal, &amp;c.

1st, paiblā.

2nd, dūwwā.

3rd, triyyā.

4th, cauthā.

5th, panjūṣ.

ik wēri, once.

dō wēri, twice.

paibli wēri, first time.

dūwwi wēri, second time.

dō guṇā, two fold.

traī guṇā, three fold.

addhā, half.

6th, { chaṭhā.  
chaṭhūṣ.

7th, satūṣ.

10th, dasūṣ.

50th, panjāhūṣ.

ḍaiḍh,  $1\frac{1}{2}$ .panṇē dō,  $2\frac{1}{4}$ .sawā dō,  $2\frac{1}{2}$ .dhāi,  $2\frac{1}{2}$ .sāḍhē caur,  $4\frac{1}{2}$ .ikk pāḍ,  $\frac{1}{4}$ .traī cantḥāi  $\frac{3}{4}$ .

It should be noted that in *sahattar*, seventy-seven, the *t* and *h* are pronounced separately. The word is *sat-hattar*, not *sa-thattar*.

Ordinal numerals are ordinary Adjectives declined like Adjectives in *-ā*; those ending in *-ā* retain their nasalization when inflected.

Even cardinal numbers are generally inflected when used with nouns in an oblique case. Thus the inflected form of *dō* is *ḍaiḍh*, of *traī* *traīḥ*, of *caur* *caṛḥ*, of *chī* *chīḥ*.

There is still a further inflection sometimes seen in the Locative case, as *caṛḥnē bakḥḥi*, on four sides, all round.

*īḍ*, is sometimes added for emphasis, *dōīḍ*, the two of them.

## SENTENCES.

1. Tērā nā kai hai? What is thy name?
2. Is ghōṛē rī kitāī umr hai? How much is the age of this horse?
3. Idhā kachā Kashmīr (or Kashmīrā) tikar kitṇē (or kitṇī) dūr hai? From here to Kashmir how far is it?
4. Tērē babbē rē gharē kitṇē puttār hin? How many sons are there in your father's house?

## Cameali.

5. Haū ajj baṛē dūrā kachā haṇḍi ayā. I today from very far have walking come.
6. Mērē cācē rā puttar usēri baiḥṇi kanē bihōrā hai. My uncle's son is married to (with) his sister.
7. Gharē hacchē (or ciṭṭē) ghōṛē rī kāṭhi hai. In the house is the white horse's saddle.
8. Usēri piṭṭhi par kāṭhi kasā. Upon its back bind the saddle.
9. Maī asērē puttrā jō matē kōṛṛē mārē. I beat his son much.
10. Sē parbatē rī cōṭi uppar gāi bukrī cārdā hai. He on the hill's top is grazing sheep and goats.
11. Sē us būṭē hēṭh ghōṛē uppar biṭhōrā hai. He under that tree is seated on a horse.
12. Usērā bhāi appi baiḥṇi kachā baṛā hai. His brother is bigger than his sister.
13. Usērā mul ḍhāi rupayyē hai. Its price is two and a half rupees.
14. Mērā bab us nikkē gharā andar raiḥudā hai. My father lives in that small house.
15. Usjō ṣh rupayyā dēi dēā. Give him this rupee.
16. Sē rupayyē us kachā lēi lēā. Those rupees take from him.
17. Usjō jugṭi māri kari jōṛi kanē banuhā. Having beaten him well tie him with a rope.
18. Khūḥē kachā pāṇi kaḍḍhā. From the well draw water.
19. Mērē aggē calā. Walk before me.
20. Kusērā kōḷā tārē piccō āi rēḥōrā hai? Whose boy is coming behind thee?
21. Sē tasā kus kachā mullē lēā? From whom didst thou buy that?
22. Grāē rē ikk haṭwāṇiē kachā. From a shopkeeper of the village.

## VOCABULARY.

## (Chiefly Nouns, Adjectives and Verbs.)

adr, respect, honour.	aṇḥṇā, impossible.
agṛiṇā, meet.	aṭhwārā, week.
akār, image, resemblance.	anḥri, mustard.
akārṇ, unreasonably, causelessly.	bab, babb, father.
aklibālā, wise.	bachōṛā, separation, division.
aḷakh, lazy.	baghṇār, wolf.
ammā, mother.	bāḥṇā, throw (net, &c.).
āṇḍā, egg.	baiḥ sister.
anēk, many.	baiḥṇā, sit.
annhi, storm.	bail, on.

baiṇī, purple.  
 bakhērā, dispute.  
 bakrā, f. (-ī) goat.  
 bāl, hair.  
 baṇ, jungle.  
 bāṇā, sow.  
 baṇāṇā, make.  
 baṇaut, making, making up.  
 bāndā, open, openly.  
 baṇḍā, divide.  
 bāṇī, voice.  
 bannhūā, biud.  
 baṇā, big.  
 barh, year.  
 bārī, garden.  
 barkhiā, rain.  
 barṇaṇ, account, story.  
 baṭaihrā, builder.  
 bāthri, kind of fine cloth.  
 baṭōḷā, gather.  
 batt, way.  
 bauṣ, left (hand).  
 bālā, feeble.  
 bēr, delay, length of time.  
 bēsudhh, mad.  
 bhāī, brother.  
 bhaiṛ, (aī short) bhēr, sheep.  
 bhāl, expectation.  
 bhaṇḍār, treasury.  
 bhaṇḍārī, master of ceremonies.  
 bhaṇḍā, break.  
 bhār, load.  
 bhaṛōrī, sheep pen.  
 bhāṭī, manner.  
 bhawikhyatbaktā, prophet.  
 bhawikhyatbāṇī, prophecy.  
 bhiāg, morning.  
 bhrabū, red bear.  
 bhramāṇā, lead astray.  
 bhuiṣ, on the ground.  
 bhukhāṇā, light (fire).  
 bhūmī, bit of land.

bī, seed.  
 biār, wind.  
 biārī, evening meal.  
 bibasthā, law.  
 bibāḷā, seat.  
 billā (f -ī) cat.  
 biunhā, pierce.  
 bisrām, rest, Saturday.  
 bolā, say, speak.  
 buddhīmān, wise.  
 buhār, custom, tradition.  
 bujjhā, understand, ascertain.  
 buṇṇā, weave.  
 burā, bad, ugly.  
 būṭā, tree.  
 cālṛhā, raise, shut (of door).  
 cakkī, mill.  
 calī jāṇā, go away.  
 candarmā, moon.  
 carṇā, graze.  
 cārṇā, cause to graze.  
 caskṇā, be angry.  
 cētā, remembrance.  
 chail, beautiful.  
 chāh, buttermilk.  
 chal, deceit.  
 chālā, jump.  
 chālī, wave.  
 chamṣ karṇā, forgive.  
 chattī, roof.  
 chōkṇā, tear.  
 chikṇā, pull, draw.  
 chinu bhinn karṇā, scatter.  
 chūhṇā, touch.  
 cicalṇā, call out.  
 ciṇḍ, ciṇḍā, noise, shout.  
 cinh, sign.  
 ciṛū, little bird.  
 cōr, thief.  
 cōrṇā, steal.  
 cugāṇā, cause to graze.  
 cugṇā, choose, graze.

## Cameali.

dān, gift.	gharṇā, carve, engrave.
dand, tooth.	ghāt karṇā, kill.
dānd, ox.	ghātī, watch.
daṇḍ, punishment.	ghēū, ghi.
daṇḍwat, entreaty.	ghōrā (f-i) horse.
darātī, sickle.	ghriṇā, go down (sun, etc.)
daryā, river.	grā, village.
dēh, body.	guāl, guālū, shepherd.
dēṇā, give.	guāṇā, lose.
dhakh, a little, gently, slowly.	gundṇā, weave, plait.
dhalaṇā, move away, be pushed away.	gupphā, cave.
dhāmi, feast.	gupt, secret.
dhaṇ, herd, flock.	hacchā, white.
dhāras bannhṇā, be cheerful.	hākh, eye.
dhanlā, white (of hair.)	hakkā, noise, call.
dhēhṇā, fall.	halkā, small.
dhiū, daughter.	hal jōtarṇā, plough.
dhramṇā, tread upon.	hallā, crowd.
dhṛūmṇā, draw.	hārṇā, be defeated.
dhūṇā, wash.	bāthī, elephant.
dhupp, sunshine.	haṭi iṇā, return.
dhūr, dust.	hatiā, murder.
dikkhṇā, see, look.	haṭṇā, turn, turn back.
din, day.	hatth, hand.
diṇḍ, diṇḍā, noise, shout.	hēsā, part.
diṭṭā, lampstand.	himmat, daring, courage.
dōkh, dōs, accusation, blame.	hiḷōḷṇā, shake.
duār, door.	hiūnd, winter.
duātā, where two ways meet.	hōtḷā, stammerer.
dubhdā, doubt.	hūṇā, be, become.
dubṇā, cover.	idī uḍī, here and there, scattered.
duddh, milk.	ill, kite.
ḍogghā, deep.	iṇā, come.
duprāṇī, pregnant.	jāgat, boy.
durgandh, stench.	jāhal, ignorant.
gā, cow.	jal, net.
gadhā, ass.	jalhā, dumb.
galāṇā, say, speak.	jalṇā, be burned.
gaṇḍhṇā, knot.	jamṇā, bear, be born.
garthī, shirt, coat.	jāṇā, go.
ghar, house.	jangh, leg. [procession.
	janētar, member of marriage

## Oamealī.

jānhū, knee.  
 jāṇṇā, know.  
 jas, respect, honour.  
 jhalōrā, mad.  
 jhambṇā, dust.  
 jharī, rain.  
 jibbh, tongue.  
 jimi, ground.  
 jittṇā, win.  
 juṭā, shoe.  
 kabūḷṇā, accept.  
 kacḷā, soft.  
 kahāṇā, be called.  
 kahū, olive tree.  
 kalam, pen.  
 kaḷōtti, black bear.  
 kaṇak, wheat.  
 kaṇḍhā, edge, border.  
 kann, ear.  
 kannēṣ, girl.  
 kar, toll.  
 karṇā, do.  
 kaṣṭ, trouble.  
 kaṭhōr, hard.  
 kaṭhōrīā, hardness.  
 kaṭṭhan, difficult.  
 kēs, hair.  
 khākh, cheek.  
 khalārṇā, stretch, spread.  
 khāṇā, eat.  
 kharā, good.  
 kharṣ hūṇā, stand.  
 khēi, rust.  
 khōttar, field.  
 khijṇā, be tired.  
 khiṇḍṇā, spread.  
 khiṭā dṇā, hasten, run.  
 khōkh, bosom.  
 khuāṇā, cause to eat, feed.  
 khūhṇā, pluck.  
 khulḷṇā, be opened.  
 khusṇā, seize.

killā, alone.  
 kilṇā, nail.  
 kiṭṭhā, together.  
 kōḷā, boy.  
 kōmal, meek.  
 kōrōrṇā, hew.  
 kukkar, (*f.* kukkṛi,) cock.  
 kukkṛi, maize.  
 kumāṇā, complete, do.  
 kūṇā, corner.  
 kuṇḍ, pond, pool.  
 kuṛi, girl.  
 kusuthrā, ugly.  
 kuttā (*f.-ī*) dog.  
 lakk, waist.  
 lammē pūṇā, lie down.  
 lārā, bridegroom, husband.  
 lārī, wife, bride.  
 laṛṇā, fight.  
 laṭā, lame.  
 laṭā phaṭā, property, goods.  
 lēhā, insect that destroys cloth.  
 lēṇā, take.  
 lēṭṇā, lie down.  
 likkḥṇā, write.  
 liṭṭani, rolling.  
 lōhā, iron.  
 lōp karṇā, disregard (law, &c.).  
 lukṇā, hide oneself, be hidden.  
 luṇārī, reaping.  
 lung, blade (of grass, etc.).  
 lunḳā, salted.  
 lunṇā, reap.  
 macchī, fish.  
 maihmā, honour, glory.  
 makhīr, honey.  
 maṇḍli, = mōṇḍli.  
 maṇhū, man.  
 māṇī, measure.  
 manjā, bed.  
 maṛd, man.  
 marṇā, die.

*Camealā.*

mārṇā, beat.	pātar, vessel.
mās, meat.	pathrēālā, stony.
matā, intention, advice.	paṭkā, girdle.
matā, much.	pēt, stomach.
mēgh, rain.	phagūrā, fig tree.
mēl, connection, meeting.	pl.ēkū, fox.
mhaī, buffalo.	piāṇā, cause to drink.
milṇā, meet, &c.	pīṇā, drink.
miṭṭhā, sweet.	pīr, pain.
mōṇḍli, assembly, meeting.	pīrhī, generation.
mōrā, dead.	piṇḍā, body.
mūh, face.	piṭṭh, back.
mugtiārī, abundance.	phaḷ, fruit.
mukarṇā, refuse, deny.	phiri iṇā, return.
muṇḍ, head.	pōthi, book.
nadī, stream.	puhāl, puhālu, shepherd.
naggar, city.	pujēālā, priest, worshipper.
naliṭhā hūṇa, stoop.	pūjḥṇā, rub, wipe.
nakk, nose.	pujṇā, arrive.
nāl, stream.	punruthnā, resurrection.
nar, male.	pūṇā, fall.
nārī, female.	pur, upper or lower millstone.
nhasṇā, run.	puttar, son.
nijōr, weak.	puttri, daughter.
ōṭh, lip.	racṇā, make, produce.
pachēāṇṇā, recognise.	rachiā, protection.
padhrā, plain, level.	rakkḥṇā, place.
paiṇḍā, way.	raḷāṇā, mix.
painnā, sharp.	raḷṇa, be united, meet.
pair, foot.	raṇḍi rūṇi, widow.
pāḷaṇ karṇā, keep, preserve.	rarḥṇā, be angry.
paḷēṭṇā, wrap.	rāt, night.
pandōrī, foot (of bed, &c.).	rēhṇā, remain.
pāṇi, water.	rikkh, black bear.
paraūhṇā, guest.	rōṭi, bread, food.
parbat, hill.	rukkh, tree.
parḥṇā, read.	ruḷkāṇā, roll.
parkḥṇā, try, tempt.	rūṇū, cry.
parkhūṇi, trial, temptation.	ruṇḥṇā, flow, be poured.
parṇām karṇā, bow down.	sadṇā, call.
parōḷ, door.	sāf, clean.
pasāc, wicked spirit.	sabāitā, help.

sañnā, large number of men.	suññā, hear.
sakhañā, empty.	suphal, advantageous.
samādh, grave (particularly of Hindus).	sūr, pig.
sangal, chain.	sūraj, sun.
santān, offspring.	ṭaihl, service.
saphā, foam.	ṭakṇā, bow.
sar, head.	ṭakrār, confession, agreement.
sarhāñā, head (of bed, &c.).	ṭalī, piece of cloth.
sarth, sign.	tārā, star.
sasū, mother-in-law.	tattā, hot.
sauhrā, father-in-law.	taul, quickness.
sēṇā, moisten, wet.	tanlā, quick.
sēwā, service.	ṭaṇṇā, deaf.
shaihr, city.	tēār, ready.
siāñā, intelligent.	tēl, oil.
sihi, leopard.	ṭhākṇā, blame, rebuke.
sit, cold.	ṭhaṇḍā, cold.
sikhōlṇā, teach.	ṭhiṇḍ, ignorant.
sikkhiā, knowledge.	thōrā, little.
sikkhañā, learn.	tiāṇā, leave, give up, divorce.
sillā, ear (of corn, &c.).	ṭirṇā, fall.
sinṇā, knead.	tōpṇā, look for.
sirnāl, hair.	traktā, leaven.
sōbhṇā, please.	triṇṇā, thirsty.
sōg, lamentation, sadness.	tucch kaṇṇā, despise.
sōgī, sad.	ṭuṇḍā, armless.
sōharā, husband.	ubhēṇā, rip open, rip.
sōkkaṇ, ox.	ubhrēṇā, incite.
sōṭhī, stick.	ucāñā, raise.
srāp dēṇā, curse.	uccā, high.
suhtā, spring (of water).	udhrār, tear.
suṭākhā, able to see.	ugrāṇṇā, collect (taxes, &c.).
sukhālā, easy.	ulāmhā, reproach.
sumti, circumcision (from sunnat).	updrab, oppression.
sūṇā, sleep.	urṇū, lamb.
supāñā, cause to hear, relate.	ūt, camel.
sundar, beautiful.	uṭṭhṇā, rise.
sunṇā, desert.	wairī, enemy.
	warṇā, enter.

# ṚBHATEĀLĪ.

## Nouns.

### *Masculine.*

#### Nouns in-ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōṛ-ā, horse	-ē
G.	-ē dā	-ēṣ dā
D.A.	-ē kēā or ki	-ēṣ kēā or ki
Loc.	-ē bicc	-ēṣ bicc.
Ab.	-ē kachā or kichā	-ēṣ kachā or kichā
Ag.	-āī or -ē	-ēṣ
V.	-ēā	-ēō

#### Nouns in Consonant.

N.	ghar, house	ghar
G.D.A.L.Ab.	ghar-ē dā, &c.	ghar-ṣ, &c.
Ag.	-āī or -ē	-ṣ
V.	-ā	-ō

#### Nouns in-ī.

N.	hāth-ī, elephant	-ī
G.D.A.L.Ab.	-ī dā, &c.	-īṣ dā, &c.
Ag.	-īāī or īē	-īṣ

*babb*, father, is declined like *ghar*.

*nā*, name, is indecl.

Nouns in -ū, such as *biccū*, scorpion, *hindū*, Hindū, are declined like *hāthī* (Ag. *biccūāī*, &c.).

### *Feminine.*

#### Nouns in-ī.

N.	kuṛ-ī, daughter, girl	-īṣ
G.D.A.L.Ab.	-īā dā, &c.	-īṣ dā, &c.
Ag.	-īā	-īṣ
V.	-īṣ	-īō



## Bhateālī.

## Nouns in Consonant.

N.	bhaiṇ, sister	-ñ or-ñ
G.D.A.L.Ab.	bhaiṇ-ū dā, &c.	-ñ or-ñ dā, &c.
Ag.	-ū	-ñ or-ñ
V.	-ē or-ū	-ō

*gau*, cow, is thus declined—

N.	<i>gau</i>	<i>gauñ</i>
G.D.A.L.Ab.	<i>gāi dā, &amp;c.</i>	<i>gauñ dā, &amp;c.</i>
Ag.	<i>gauā</i>	<i>gauñ</i>

## PRONOUNS.

## Singular.

	1st	2nd	3rd	ēh, this
N.	<i>maī</i>	<i>tū</i>	<i>sē</i>	<i>ēh</i>
G.	<i>mērā</i>	<i>tērā</i>	<i>us dā</i>	<i>is dā</i>
D.A.	<i>mikēā, miki</i>	<i>tukēā, tukī</i>	<i>us, &amp;c.</i>	<i>„ &amp;c.</i>
L.	<i>mērē bicc</i>	<i>tuddh bicc</i>	<i>„</i>	<i>„</i>
Ab.	<i>maī or mērē</i>	<i>taī, tērē kachā</i>	<i>„</i>	<i>„</i>
	<i>kachā or kichā</i>	<i>or kichā</i>		
Ag.	<i>maī</i>	<i>tuddh, taī</i>	<i>unni</i>	<i>inni</i>

## Plural.

N.	<i>asē, asī</i>	<i>tusē, tusī</i>	<i>sē</i>	<i>ēh</i>
G.	<i>sārā</i>	<i>tuhārā, tusārā</i>	<i>unhē dā</i>	<i>inhē &amp;c.</i>
D.A.	<i>asē kēā, kī</i>	<i>tusē kēā, kī</i>	<i>„ &amp;c.</i>	<i>„</i>
L.	<i>„ bicc</i>	<i>„ bicc</i>	<i>„</i>	<i>„</i>
Ab.	<i>„ kachā, kichā</i>	<i>„ kachā, kichā</i>	<i>„</i>	<i>„</i>
Ag.	<i>asē</i>	<i>tusē</i>	<i>unhē</i>	<i>inhē</i>

*kun*, who? has Obl. *kus*, Ag. *kunī*.

*jē*, who, which, has Obl. *jīs* Ag. *jini*.

*kyā*, what? Gen. *kaidā*.

Other pronouns are *kōi*, someone, anyone, *kicch*, something, anything, *harkōi*, everyone, *jēkōi*, whosoever, *jē kicch*, whatsoever.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are indecl. except when they end in *-ā* (f. *-ī*). Then they

*Bhateālī.*

are declined like masculine nouns in *-ā* and femin. nouns in *-ī*, as *burā jāgat*, bad boy. Ag. S. *burē jāgatē*, Gen. pl. *burē jāgatā dā*. *Kharī kurī*, good girl, Gen. S. *kharī kurī dā, jāgatē dē ghōrē kēā*, to the boy's horses.

Comparison is expressed by means of *kachā*, from, than, as *kharā*, good, *is kachā kharā*, better than this, *sabhuā kachā kharā*, better than all, best.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
<i>inyā, ihē, like</i> this	<i>tinyā, tihē, like</i> that	<i>kinyā, kihē, like</i> what?	<i>jinyā, jihē, like</i> which
<i>itpā, so much</i> or many	<i>titpā, so much</i> or many	<i>kitpā, how much</i> or many?	<i>jitpā, as much</i> or many

## ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives :—

<i>Time.</i>	<i>Place.</i>
<i>ibbē, now</i>	<i>itthē, here</i>
<i>us wēlē, then</i>	<i>utthē, there</i>
<i>kālhu, kadhāpi, when?</i>	<i>kuthē, where?</i>
<i>jālhū, when</i>	<i>kutāhē, whither?</i>
<i>ajj, to-day</i>	<i>jitthē, where</i>
<i>kal, to-morrow</i>	<i>itthē tikkar, up to this</i>
<i>parsū, day after to-morrow</i>	<i>itthē kachā, from here</i>
<i>cauth, day after that</i>	<i>uppar, up</i>
<i>picchlā kāl, yesterday</i>	<i>thullē, down</i>
<i>kadi, sometimes, ever</i>	<i>nērē, near</i>
<i>kadi na, never</i>	<i>dūr, far</i>
<i>kadi na kadi, sometimes</i>	<i>aggē, in front</i>
	<i>picchē, behind</i>
	<i>andar, inside</i>
	<i>bāhar, outside</i>

Others are *kau*, why; *is gallā*, for this reason; *hā*, yes; *nēhē*, no; *juglī* or *jugtī karī*, well; *khirdē*, quickly; *issā sāhī*, in this way, thus.

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## PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond	us wāstē, for him
wār, on this side	taī bakhā, about thee
bicc, in	sārē sāhī, like us
uppar, upon	ūdhe parant, after it
hēth, below	ūdhe ūrē parē, round about it
tikkar, up to	unhē dē kanārē, towards
maī kach, beside me	them
maī kannē, with me	mērē suā, apart from me

## VERBS.

*Auxiliary.*

Pres. I am, &c.	hā	hai	hai	hē	hē	han
Past I was, &c.	Sing. thā	f. thi	Plur. thē	f. thī		

*Intransitive Verbs.***paunā, fall.**

Pres. Cond.	pan	-ā	-ā	-ā	-ā (or -iā)	-ā	-n
Fut.	pō	-ghā	-ghā	-ghā	-ghē	-ghē	-ghē (or paūghā, &c.).
Imperat.	pan	pōā or pauō					
Past Cond.	pōndā	( -i -ā -iā)					
Pres. Ind.	„	( -i -ā -iā)	with Pres. Aux. hē, &c.				
Impf.	„	( -i -ā -iā)	„	Past. „	thā, &c.		
Past Indic.	pōā	f. pēi	Pl. pō	f. pīyyā or pēiā			
Pres. Perf.	pōā	hē, &c.					
Plupf.	pōā	thā, &c.					
Partic.	pēikarī,	having fallen ; pēhō, pēādā,	in the state of having fallen ; paundā, falling ; paunēwālā, faller, about to fall.				

Some verbs have slight irregularities.

**haunā, be, become.**

Fut.	hunghā
Imperat.	hō hōā
Past Cond.	hundā

*Bhateālī.*

Past Ind.	hōēā	f. hōi	Pl. hōē	f. hōiñ.
Partic.	hōi kari, having become			

aunā, come.

Fut.	aūghā			
Imperat.	ā	auā		
Past Cond.	aundā			
Past Ind.	āyā	f. āi	Pl. āē	f. āiñ
Partic.	āyādā, āyādā, āhyā, in the state of having come.			

jānā, go.

Pres. Cond.	jñ	jāē	jās	jñ or jāiē	jāā	jān
Fut.	jaughā					
Imperat.	jā	jāā or jāō				
Past Cond.	jandā					
Past Ind.	gēā or gā		f. gēi	Pl. gē	f. gēiñ	
Partic.	gēhā or gēādā, in the state of having gone					

raihnā, remain.

Pres. Cond.	rāhā raihā rāhā or rēhā rāhā raihn
Fut.	raihghā
Imperat.	raih rāhā
Past Ind.	rāhā
Partic.	rāhādā, in the state of having remained

baihnā, sit.

Pres. Cond.	baubñ, &c.
Past Ind.	baiñhā

*Transitive Verbs.*mārnā, beat, in general like *paunā*.

Fut.	māhrghā					
Past Cond.	mārdā					
Past Ind.	agent case of subject with māreā, which agrees with subject					
Pres Perf.	"	"	māreā hai	"	"	"
Plupf.	"	"	māreā thā	"	"	"

Passive is formed by using *māreā* with the requisite tense of *jānā*, go, as, *mañ māreā jaughā*, I shall be killed.

The following are slightly irregular:—

khānā, eat.

Past Cond.	khāndā
Past Ind.	khādhā

*Bhūṭedā.*

piṇā, drink.

Past Cond. pindā

Past Ind. pītā

dēṇā, give.

Past Cond. dindā

Fut. dinghā

Past Ind. dittā

laiṇā, take.

Past Ind. lēā

galāṇā, say, speak.

Past Ind. galayā

karnā, or karṇā, do.

Past Ind. kittā

*lēi auṇā*, bring; *lēi jāṇā*, take away, are conjugated like  
*auṇā* and *jāṇā*.

## LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bāpū, bābā, bāwā, father.

ammā, mother.

bhāē, brother.

bōbbō, bēbbō, elder sister.

bhaiṇ, younger sister.

puttar, son.

dhī, daughter.

khasm, lārā, husband.

trimat, lārī, wife.

maṛd, man.

trimat, woman.

jāgat, lauhṛā, boy.

kuṛī, girl.

guāl, puhāl, shepherd.

cōr, thief.

ghōṛ-ā, horse.

-ī, mare.

dānd, ox.

gau, cow.

mhaī, buffalo.

bakrā, he-goat.

bakrī, she-goat.

bhāḍ, sheep.

kutt-ā, dog.

-ī, bitch.

rikkh, bear.

sīh, leopard.

bhagēār, wolf.

khōtā, gadhā, ass.

sūr, pig.

kukk-ar, cock.

-rī, hen.

bill-ā, cat (male).

-ī, „ (female).

ūṭ, camel.

pakhrū, bird.

ill, kite.

giddar, jackal.

hāthī, elephant.

hatth, hand.

pair, foot.

nakk, nose.

hākkhī, eye.

mūh, mouth.

*Bhaṭṭeālī.*

dand, tooth.	dhup, sunshine.
kaun, ear.	nhērī, storm.
sirāl, kēs, hair.	bhār, load.
sar, head.	bi, seed.
jibh, tongue.	lōhā, iron.
pēt, dhiḍḍh, stomach.	kharā, good.
piṭṭh, back.	burā, bad.
dēh, body.	baḍḍā, big.
pōthī, book.	lauhkā, small.
kalam, pen.	sust, lazy.
manjā, bed.	danā, hōshyār, wise.
ghar, house.	nakārā, foolish, ugly.
daryā, river.	chōrā, swift.
nāl, stream.	painnā, sharp.
dhār, pahār, parbat, hill.	uccā, high.
ḍhaḍḍ, precipitous slope.	chaīl, beautiful.
padhrā, plain.	ṭhanḍā, cold.
khēttar, field.	tattā, hot.
rōṭī, bread.	miṭṭhā, sweet.
pāṇī, water.	saf, clean.
kaṇak, wheat.	tēār, ready.
kukkṛī, maize.	ghaṭṭ, little.
rukkh, būṭā, trec.	matā, much.
girā, village.	haunā, be, become.
saihr, city.	aunā, come.
baṇ, jungle.	jāṇā, go.
macchī, fish.	banhṇā, sit.
batt, way.	laiṇā, take.
phaḷ, fruit.	dēṇā, give.
mās, meat.	paunā, ripṇā, fall.
dūddh, milk.	uṭṭhṇā, rise.
āṇḍā, egg.	kharā haunā, stand.
ghēō, ghi.	dikkhṇā, see, look.
tēl, oil.	khāṇā, eat.
chāh, buttermilk.	piṇā, drink.
dihārī, day.	galāṇā, say, speak.
rāt, night.	saunā, sleep, lie down.
dibārā, sun.	karnā, karṇā, do.
cann, moon.	raiṇṇā, remain.
tārā, star.	mārṇā, beat.
bāt, biār, wind.	puchēāṇṇā, recognise.
barkhā, rain.	jāṇṇā, know.

*Bhaṭṭeālī.*

pujñā, arrive.  
 nhasñā, run.  
 nhasi jāñā, run away.  
 baññā, make.  
 rakñā, place.  
 sadñā, call.  
 sikkñā, learn.  
 paññā, read.  
 likkñā, write.  
 marnā, die.  
 suññā, hear.  
 haññā, turn.  
 hañi aña, return.

bagñā, flow.  
 laññā, fight.  
 jittñā, win.  
 hāññā, be defeated.  
 calijāñā, go away.  
 rāññā, sow.  
 dāññā, plough.  
 khuññā, give to eat.  
 piāñā, give to drink.  
 suññā, cause to hear.  
 cuññā, graze.  
 cuññā, cāññā, cause to graze.

## NUMERALS.

*Cardinal.*

1—ik.  
 2—dō.  
 3—trai.  
 4—caur.  
 5—pañ.  
 6—chi.  
 7—satt.  
 8—atṭh.  
 9—nau.  
 10—das.  
 11—nyārā.  
 12—bārā.  
 13—tāhrā.  
 14—caudā.  
 15—pandrā.  
 16—sōlā.  
 17—satārā.  
 18—tāhrā.  
 19—unni.  
 20—biḥ.  
 27—satāl.  
 29—unattrī.  
 30—trihi.

37—satattrī.  
 39—upṭālī.  
 40—cālī.  
 47—satālī.  
 49—upunjā.  
 50—pañjāh.  
 57—satunjā.  
 59—upāhaṭ.  
 60—satṭh.  
 67—satāhaṭ.  
 69—uphattar.  
 70—sahattar.  
 77—sathattar.  
 79—upāssi.  
 80—assi.  
 87—satāssi.  
 89—upānuṣ.  
 90—nabbṣ.  
 97—satānuṣ.  
 100—sau.  
 200—dō sau.  
 1,000—hajār.  
 100,000—lakkh.

*Bhateālī.**Ordinal.*

1st, pahlā.  
 2nd, dūwwā.  
 3rd, triyyā.  
 4th, cauthā.  
 5th, panjūṣ.  
 6th, chitṭhā.  
 7th, satūṣ.  
 10th, dasūṣ.

ik bēri, once.  
 paihlī bēri, first time.  
 dūwwī bēri, second time.  
 addhā,  $\frac{1}{2}$ .  
 paunṣ dō,  $1\frac{3}{4}$ .  
 sauā dō,  $2\frac{1}{4}$ .  
 ḡhāi,  $2\frac{1}{2}$ .  
 ḡaiḡh,  $1\frac{1}{2}$ .  
 sāḡhē cār,  $4\frac{1}{2}$ .  
 ik pā,  $\frac{1}{4}$ .

## SENTENCES.

1. Tērā nā kē hai ? What is thy name ?
2. Is ghōrē dī kitṭī umbar hai ? How much is this horse's age ?
3. Itthē kachā (or itthū) Kashmīr kitṭē dūr hai ? From here how far is Kashmir ?
4. Tuārē babbē dē ghar kitṭē jāgat han ? In your father's house how many sons are there ?
5. Maī ajj baṛē dūrā kachā (or dūrē kichā) haṇḍī ayā. I to-day from very far have walking come.
6. Mōrē cūcē dā jāgat usdī bhainṭū kanē biāhā hai. My uncle's son with his sister is married.
7. Gharē hacchē ghōrē dī kāṭhī hai In the house the white horse's saddle is.
8. Usdīā piṭṭhī par kāṭhī bannhī dēā. Upon his back bind the saddle.
9. Maī usdā jāgat matā mārēā. I beat his son much.
10. Sē dhārē dē rēhā uppur gauṣ bakriṣ cugāndā hai (or cugāe kardā hai). He upon the hill's summit is grazing (or in the habit of grazing) cows and goats.
11. Sē us rukkhē hēṭh ghōrē uppur baiṭhēā hai. He under that tree on a horse is seated.
12. Uddā bhāi apniā bhēṇū (or bhēṇā) kachā baḍḍā hai. His brother is bigger than his sister.
13. Usdā mul ḡhāi rupayyē hai. Its price is two and a half rupees.
14. Mōrā bab (bāpū) us halkē gharē andar railndā hai. My father in that little house lives.
15. Uskēā āh rupayyē dēi dēā. To him these rupees give.



*Bhaṭṭālī.*

16. Sē rupayyē us kachā lēi lēā. These rupees take from him.
17. Uskēā jugtī kari mārō jōṛiā kannē baunhō. Beat him well and bind him with a rope.
18. Kruhē kachā pāṇi kaḍḍhō. Draw water from the well.
19. Māi aggē calō. Walk before me.
20. Kudā puttār tuārē picchē auudā hai? Whose son is coming behind you?
21. Sē tuddh kus kachā mullē lēā hai? From whom hast thou bought that?
22. Girāē dē haṭiā bālē kachā. From the shopkeeper of the village.

# CURĀHĪ.

## Nouns.

### Masc.

#### Nouns in-ā.

	Sing.	Plur.
N.	ghōr-ā, horse	-ē
G.	-ē rā or rō	as Sing.
D.A.	-ē nī	"
L.	-ē majh	"
Ab.	-ē kanā	"
Ag.	-ē	"
V.	-ēā.	-ēō

#### Nouns in a Consonant.

N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ē rā, &c.	" "
Ag.	-ē	" "
Nouns in-i.		
N.	hāth-i, elephant	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ī rā, &c.
Ag.	-ī	-īē
V.	-īā	-īō

Nouns in ū, such as *biccū*, scorpion, *hindū*, Hindū, are declined like *hāthī*. *Bābb*, father, is thus declined :—

N.	bābb	as Sing.
G.	bābb -ē rā, &c.	" "
D.A.L.Ab.	-ā nī, &c.	" "
Ag.	-ē	" "
V.	bābb	bābbō

*nā*, name has G. *nayyē rā*. Pl. *nā*, *nayyē*.

### Feminine.

#### Nouns in-i.

N.	kuḷ-i, daughter	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īā rā, &c.
A.G.	-īē	-īē
V.	-īē	-īō

## Curāhi.

## Nouns in Consonant.

N.	bhīp, sister	bhīpī
G.D.A.L.Ab.Ag.V.	bhīpī, &c.	„ &c.

*dhēu*, daughter, is thus declined.

N.	dhē-ū	-ūṣ
G.D.A.L.Ab.	-ūā rō, &c.	-ūā rō, &c.
Ag.	-ūṣ	-ūṣ
V.	-ūṣ	-ūṣ

*gā*, cow.

N.	gā	gā-i
G.D.A.L.Ab.	gā-i	-īā, &c.
Ag.	-ē	-īṣ

*Note.*—The postposition for *of*, when following a plural noun is sometimes *karā* instead of *rā*, thus *gāiū karā ghar*, the cows' house. For this *karā* cf. Bhādrawāhī *ghōrē rā* of a horse, *ghōrā kērū*, of horses, Bhaḷēsi *ghōrēū*, *ghōr kērū*; Pādari *ghōrar*, *ghōrī kar*. This dependence of the form of the genitive not merely on the word following but on the word preceding is a characteristic of Kashmīrī and some neighbouring languages.

## PRONOUNS.

*Sing.*

	1st	2nd	3rd	ēh, this.
N.	aū	tū	sē	ēh
G.	miṇḍā	tiṇḍā	usērā	ēssērā
D.A.	mōni	tau ni	us ni	ēs (f. ēssē) ni
L.	mō majh	„ majh	„ majh	„ majh
Ap.	„ kanā	„ kanā	„ kanā	„ kanā
Ag.	mī	tī	unī	inī
N.	āssē	tūṣ	sē	ēh
G.	asrā	tuārā	unhērā	inhērā
D.A.	āssū ni	tūā ni	unhā ni	inhā ni
L.	„ majh	„ majh	„ majh	„ majh
Ab.	„ kanā	„ kanā	„ kanā	„ kanā
Ag.	āssē	tūṣ	unhā	inhā

## Curāhi.

		Sing.	Plur.	
N.	kaṇū, who ?	jē, who	kaṇū	jē
G.	kōsērā	jasērā	kunhērā	jinhērā
D.A.L.Ab. &c.	kōs, &c.	jas, &c.	kunhā, &c.	jinbā, &c.
Ag.	kuni	jini	kunhā	jinhā
	kōi, anyone, someone	G. kisērā	Ag. kēnnī	
	kitū, what,	G. kēārā		

Other pronouns are *kicch*, anything, something, *jē kō*, whosoever, *jē kicch*, whatsoever.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions :—All adjectives ending in any letter other than *-ā*, are indecl. Those ending in *-ā* have Obl. Sing. Masc. *-ē*, Pl. *-ē*, indecl. Fem. *-ī* indecl. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kanā*, from, than, used with the positive : as, *kharā*, good ; *ēs kanā kharā*, better than this ; *sabhnā kanā kharā*, better than all, best.

Demonstrative.	Correlative.	Interrogative.	Relative.
itēā, like this,	utēā, like that,	kitēā like what ?	jitēā like which.
ētrōrēā, so much	utrōrēā, so much	kētrōrēā how much	jētrōrēā as much
or many.	or many.	or many ?	or many.

For numerals see at end of list of words.

## ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives.

	Time.
ēbbē, now	caūthē, day after that
tidhēō, then	hī, yesterday
kidhēō, when ?	parhē, parshū, day before
jidhēō, when.	yesterday
ajj, to-day	caūthē, day before that
dōttē, to-morrow	kidhēō, sometimes, ever
parshū, day after to-morrow	kidhēō na, never
	kidhēō kidhēō, sometimes

*Curāhā.**Place.*

ēṭṭhī, ēṛī, here  
 ōṭṭhī, tēṛī, there  
 kōī, kōṛī, where ?  
 jēṭṭhī, jēṛī, where  
 ēṛī tēṛī, up to here  
 ēṛhā, from here.  
 ubrē, up.

inḍē, down  
 nīṛ, lādhē, near  
 dūr, far  
 aggar, in front  
 piccō, behind  
 antar, inside  
 bēir, outside

Others are *kēini*, why; *ēs gallā kari*, for this reason; *jūgiē kari*, well, *chūṛ*, quickly.

## PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, beyond  
 wār, on this side  
 pran, upon  
 hēṭṭh, talā, below  
 majh, manjh, within  
 mūh kanē, beside me

mūh sangā, with me  
 usērē tēī, for him  
 āssū sāhī, like us  
 unhērē kanārē, towards them  
 usērē nēḍḍī pēḍḍī, round about  
 it.

## VERBS.

*Auxiliary.*

Pres. I am, &c.	ā (f. do.)	ā or ātē	ā or ātē	ātē	ātē	ātē
Past, I was	Sing tbēā	f. thīē	Pl. thīē	f. thī		

*Intransitive Verbs.**jhaṇṇū, fall.*

Fut.	jhaṇī	-mā (or -lā)	-lā	-lā	-mē	-lē	-lē
Imperat.	jhaṇ	jhaṇā					
Past. Cond.	jhaṇī	-tā f.	-tē	Pl. -tē	f.	-ti	
Pres. Ind.	jhaṇtā	ā or ā jhaṇtā	(f. jhaṇtē ā, &c.)	Pl. jhaṇtātē	or ātē		

jhaṇtē.

*Curāhī.*

Impf. Ind.	jhaṛt	-ā	thēā (f. -ē thiā)	Pl. -ē thiā	f. -ī thi
Past Ind.	jhaṛ	-ēā	f. -ē	Pl. -ē	f. -ī.
Pres. Perf.	jhaṛcā	ā, &c.			
Plupf.	jhaṛcā	thēā, &c.			
Participle	jhaṛtā,	falling ; jhaṛi kari, having fallen ; jhaṛōrā, in the state of having fallen, jhaṛēbāḷā, faller, about to fall.			

Some verbs have slight irregularities.

**bhōṇū, be, become.**

Fut.	bhō-mā	-lā -lā, &c.
Past Cond.	bhōutā	
Past Ind.	bhōā	f. bhōi
Participle.	bhōrā,	in the state of having become

**aīṇū, come.**

Fut.	aīmā	
Imper.	āēh	aichā.
Past Cond.	ēītā	
Past Indic.	yāh	f. yāē Pl. yāē f. yāi.
Participle	aīchī kari,	having come ; ēiṇēbāḷā, comer, about to come.

**gāṇhū, go.**

Fut.	gamhā or gālā	(f. -ē) gālā gālā, &c.
Imperat.	gāh	gālā or gāā
Past Cond.	gāthā	
Past Indic.	gēā	f. gēi Pl. gēē f. gēi
Participle	gāhīkari,	having gone ; gēōrā, in the state of having gone ; gāhēbāḷā, goer, about to go

**raiṇhū, remain.**

Fut.	rēmā or rēlā	rēlā rēlā, &c.
Imperat.	rēhī	rēhī
Past. Cond.	rēhutā	
Past. Ind.	rēhā	

**bēshū, sit.**

Fut.	bēshmā	
Past Cond.	bēhtā	
Past. Ind.	bēthā	

## Transitive Verbs.

**mānū**, beat, almost exactly like *jhaṇū*.

Fut.	māhmā or mammā or mārēlā mārēlā mārēlā, &c.
Past Cond.	māta (pronounced māt <sup>a</sup> ).
Past Ind.	mārā, with agent case of subject, mārā, agreeing with object.
Pres. Perf.	mārā ā, with agent case of subject, mārā ā agreeing with object.
Plupf.	mārā thēā, with agent case of subject, mārā thēā agreeing with object.
Participle.	mārōrā, in the state of having been beaten.

The following are slightly irregular:—

**khāṇū**, eat, (in agreement with fem. noun *khairī*).

Past Cond.	khāṭā f. khaīti
Past Ind.	khaū f. khāī, Pl. khāṣ
	<b>pēṇū</b> , drink

Past. Cond.	pētā
Past. Ind.	pētū.

**dēṇū**, give.

Fut.	dēmā dēlā, &c.
Past. Cond.	dētā
Past Ind.	dittā

**laiṇū**.

Fut.	lēmmā lēlā, &c.
Past Cond.	laītā
Past. Ind.	lēā

**bōlṇū**, say, speak.

Past. Cond.	bōttā
Past Ind.	bōlū

**kāhnū**, do.

Fut.	kāhmā
Pres. Ind.	kāhtā ā
Past Ind.	kēā
Participle	kēōrā, in the state of having been done.

**jāṇṇū**, know.

Past Ind.	jāṇū
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**lēi ēiṇū**, bring and **lēi gāhṇū**, take away are like *aīṇū* and *gāhṇū*.

## Curāhi.

The change of *khāpū* to *khainī*, and *khātā* to *khalti* gives us examples of that epenthetical vowel change so common in Kashmiri. If we count from the South East, Curāhi is the first language (so far as I know) that has this change. It becomes increasingly common as we go North and West as, for example, in such dialects as Bhadravāhī, Pāḍari, Jammū (Dōḍā) Sirājī, Rāmbanī and Pōguli, and finds its fullest development in Kashmiri.

## LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bābb, father.	pākhṛū, bird.
mā, mother.	ill, kite.
bhāṣ, bhāū, brother.	siālī, fox.
daiddī, elder sister	hāthī, elephant.
bhīn, younger sister	hatt, hand.
puttar, son.	paid, pair, foot.
dhēū, daughter.	nak, nose.
mupsh, husband.	ṭir, ākhṛī, eye.
jō, wife.	mūh, face.
maṛdū, man.	dant, tooth.
trēmat, woman.	kann, ear.
gabhrū, boy.	shirūāl, kōsh, hair.
kuḷi, girl.	shir, head.
gnāl, puāl, shepherd.	jīb, tongue.
ghōr-ā, horse.	paiṭ, stomach.
-ī, mare.	piṭṭh, back.
dānt, ox.	pīndā, body.
gā, cow.	pōthī, katāb, book.
mhai, buffalo.	kalm, pen.
bakr-ā, he-goat.	manjā, bed.
-ī, she "	ghar, house.
bhradd, bhēddū, sheep.	daryau, river.
kutt-ā, dog.	gadd, khōl, stream.
-ī, bitch.	dhār, hill.
rikkh, bear.	padhr, plain.
sih, leopard.	pattī, field.
brāhg, mirg, panther.	rōṭī, bread.
gadhā, ass.	pānī, water.
kukkh-aṛ, cock.	kinak, wheat.
-rī, hen.	kūkhṛī, maize.
bērā-l, cat (male).	butṭ, tree.
-lī, " (female).	girā, field.
ūt, camel.	naggar, city.



baṇ, jungle.  
 māchī, fish.  
 bat, way.  
 phal, fruit.  
 mās, meat.  
 duddh, milk.  
 aṇḍhērū, egg.  
 ghōū, ghi.  
 tēl, oil.  
 chāh, buttermilk.  
 dīh, day.  
 rāt, night.  
 dīh, surj, sun.  
 shuklī, moon.  
 tāra, star.  
 byār, wind.  
 jharī, maigh, rain.  
 dhup, sunshine.  
 bharōtū, bhārā, load.  
 bī, seed.  
 lōhā, iron.  
 kharā, good.  
 būrā, bad.  
 baḍḍā, big.  
 māṭhrā, small.  
 ḍaliddri, lazy.  
 hōsēār, wise.  
 mārā, ignorant.  
 tauḷā, swift.  
 pīnā, sharp.  
 uthrā, high.  
 chēl, beautiful.  
 aīrā, ugly.  
 ṭhaṇḍā, cold.  
 tattā, hot.  
 mīṭhā, sweet.  
 ujḷā, clean.  
 taiār, ready.  
 thōrā, little.  
 matā, much.  
 bhōṇū, be, become.  
 aīṇū, aīṇū, come.

gāhṇhū, go.  
 bēshṇū, sit.  
 laiṇā, take.  
 dēṇā, give.  
 jharṇū, fall.  
 uṭhṇū, rise.  
 kharē uṭhṇū, stand up.  
 hērṇā, look, see.  
 khāṇā, eat.  
 pēṇū, drink.  
 bōḷṇā, speak.  
 kāhṇū, „  
 raiḥṇhū, remain.  
 mānū, beat.  
 paryāṇṇā, recognise.  
 jāṇṇā, know.  
 puṇa, arrive.  
 naṣṇā, run.  
 naṣhī gāhṇhū, run away.  
 baṇṇā, make.  
 rakṇā, place.  
 haḥ pāṇa, call.  
 milṇā, meet.  
 shikṇā, learn.  
 paṛṇā, read.  
 likṇā, write.  
 marnā, die.  
 shuṇṇā, hear.  
 haṭṇā, turn.  
 calī ēṇū, return.  
 bhīṇā, fight.  
 jītṇā, win.  
 hārṇā, be defeated.  
 calī gāhṇhū, go away.  
 bāṇā, bāhṇā, sow.  
 dānt jakarṇē, plough.  
 khalāṇa, give to eat.  
 pēōāṇā, give to drink.  
 shuṇṇā, cause to hear.  
 carnā, grave.  
 cārṇā, cause to graze.

*Ourāhi.*

## NUMERALS.

*Cardinal.*

1—ak.	37—satattri.
2—dōi.	39—uṇtāḷi.
3—trāi.	40—cāḷhi.
4—cōūr.	47—sattāḷi.
5—panj.	49—uṇunjā.
6—chē.	50—panjāh.
7—satt.	57—satunjā.
8—atṭh.	59—uṇāhaṭ.
9—naō.	60— <u>sh</u> atṭh.
10—daṣh.	67—satāhaṭ.
11—yāhrā.	69—uṇhatthar.
12—bāhrā.	70—satthar.
13—tēhrā.	77—sathatthar.
14—cōūdhā.	79—uṇāsi.
15—pandhrā.	80—āsī.
16—shōḷā.	87—satāsi.
17—satāhrā.	89—uṇainuṣ.
18—atṭhāhrā.	90—nabbē.
19—unnfh.	97—satainuṣ.
20—bīh.	100—sau.
27—satāi.	200—dōi sau.
29—uṇātttri.	100,000—lakkh.
30—trihi.	

*Ordinal.*

1st, pēihlā.	ak bēri, once.
2nd, dūṣ.	dōi bēri, twice.
3rd, trēṣ.	pēihli bēri, first time.
4th, cōūthā.	das guṇā, tenfold.
5th, pēnjuṣ.	addhā, half.
6th, chēuṣ, chaṭhā.	paṇṇē dōṣ, 1½.
7th, saitṇṣ.	sauā dōṣ, 2½.
10th, daisuṣ.	aḍhāṣ, 2½.
	ḍēḍḍh, 1½.
	sāḍhē cōūr, 4½.

In the word *sathatthar*, 77, the first *t* and *h* are pronounced separately. The word is not *sa-thatthar*, but *sat-hatthar*.

## Curāhī.

## SENTENCES.

1. Tipdā nā kitū ā ? What is thy name ?
2. Is ghōrē rī kētrōrī umbar ā ? How much is the age of this horse ?
3. Ēphā Kashmīr kētrōrē dūr ā ? From here how far is Kashmīr ?
4. Tipdē bōbbērē (babbērē) gharē kētrōrē larkē āntē ? In thy father's house how many boys are there ?
5. Aū aji dūr kinā haṭhī yāh. I to-day from far have walking come.
6. Miṇḍē cacērā gabhrū usēri bhīnī saṅgā bēhōrā ā. My uncle's son is married to his sister.
7. Gharē hacchē ghōrē rī kāthī ā. In the house is the saddle of the white horse.
8. Usēri piṭṭhī pran kāthī char. Upon his back put the saddle.
9. Mī usērā puttār matā mārā. I beat his son much.
10. Ōh dhāvā rī cōṭī pran gāyyā bakrī cātā ā. He on the summit is grazing cows and goats.
11. Ōh us butṭā lēṭṭh ghōrē pran bēhōrā ā. He under that tree on a horse is seated.
12. Usērā bhās appī bhīnī kinā baḍḍā ā. His brother is bigger than his sister.
13. Usērā mul aḍhās rupayyē. Its price is two and half rupees.
14. Miṇḍā babb us maṭhrē gharā majh bastā ā. My father lives in that small house.
15. Usni ōh rupayyā dēi dēā. To him give that rupee.
16. Ōh rupayyā us kinā lēi lēā. That rupee take from him.
17. Usni jugṭē kanē mārikari dōrā rashi kanē bannhā. Having beaten him well tie him with ropes.
18. Khūhā kinā pāpī kaddhā. From the well draw water.
19. Mū agrhē calā. Walk before me.
20. Kusērā gabhrū tuārē picchē (or picōrē) śintā ? Whose boy is coming behind you ?
21. Ōh tūē kus kinā mull lēā ? From whom did you buy that ?
22. Giralyē rē ēkkī haṭṭiwālē kinā lēā. From a shopkeeper of the village.

# LĀHULĪ. (Lāhulī).

## NOUNS.

### Masculine.

rhā, horse.

#### Singular.

N.	rhā
G.	rhānu
D.A.	rhāphi
Loc.	rhā andrēz
Ab.	rhā dōts
Ag.	rhāts
V.	rhā

#### Plural.

rhān
rhānē du
„ di
„ andrēz
„ dōts
rhānēz
rhānērē

hāthī, elephant.

N.	hāth-i
G.	-i
D.A.	-i vi or bi
Ag.	-i

-i
-i du
-i dī
-iz

bā, father.

N.	bā
G.	bāō
D.A.	bābi
Ab.	bāō dōts
Ag.	bāō
V.	bā

### Feminine.

milyō, daughter.

N.	mīl-yō
G.	-yō
D.A.	-yō vi or bi
Ab.	-yō dōts
Ag.	-yōē
V.	-yō

-yōr
-yō du
-yō dī
-yō du dōts
-yōz
-yōrē

*Lāhulī.**rhīṇ, sister.*

N.	rhīṇ	rhīr
G.	rhīṇ	rhīrē du
D.A.	rhī vi or bi	„ dī
Ab.	rhīu dōts	„ du dōts
Ag.	rhī	rhīz
V.	rhīṇ	rhīrē rē

## PRONOUNS.

*Singular.*

	1st	2nd	3rd
N.	gē	kū	du
G.	gēū	kē	dō
D.	gē vi, gē harē	kē vi, kē harē	dō harē
A.	gē vi, gē	kē vi, kē	dō vi, du
Ab.	gēō dōts	kē dōts	dō dōts
Ag.	gī, gē	kē	dōi

*Plural.*

N.	yēr	kēr	dōr
G.	yē du	kē du	dō du
D.	yēr vi, yē du harē	kēr vi, kēdu harē	dōr vi, dō du harē
A.	yēr, yēr vi	kēr, kēr vi	dōr, dōr vi
Ab.	yē dōts	kē dōts	dōd dōts
Ag.	yēz	kēz	dōz

*gēō, kēō, ēnō*, appear to be used for my, thy, his, &c., instead of *gēū, kē, dō*, when referring to the subject of the sentence, but this rule does not seem to be observed with absolute strictness  
*ārī* who? G. *ōdu* Ag. *az*.

Other pronouns are *chī*, what? *chā*, something, anything.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns, but when they qualify nouns they are not declined.

Comparison is expressed by means of *vē*, than, as *mōrē*, big, *rhīṇ vē mōrē*, bigger than the sister.

*dhūā*, like this or that, *chan*, like what?

*dhō*, so much or many, *chīrī*, how much? *tāmī*, how many?

*Lāhulī.*

## ADVERBS.

Most adjectives may be used as adverbs. The following is a list of the commonest adverbs other than adjectives:—

<i>Time.</i>	<i>Place.</i>
ěntě, ěntě, now	děr, here
děrě, dhěrě, after that, then	dur, nuar, there
abě, when ?	nuhě, there, in that place
abělā, when	already specified
tō, to-day	aūr, where ?
mūdā, to-morrow	kinn, where
tūrā, day after to-morrow	dōts, from here
mūrā, day after that	tōri, up
yērě, yesterday	tsambi, near
turā, day before yesterday	ōhētār, ohētār, far
tūi turā, day before that	tūri, in front
abělā ma, never	thalār, behind
tūi, formerly	tōng, tōr, inside
tě, then, after that, therefore	dāthi, dāthiri, outside

Others are *chārī*, why, *dō thālě* or *'du gappā lhōjī*, for the reason that, *ěě*, yes, *ma*, no, not, *darbar*, quickly.

## PREPOSITIONS.

The commonest have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

nurā, on that side	giū harē, beside me
dirā, on this side	gērā sādō, with me
andrěz, bijhā, within	dōbī, dō vi, for him
tōthī, upon	giū tūi, in front of me
pōě, under	kě thalě, behind you

dō thalě, for his sake

## VERBS.

*Auxiliary.*

Pres. I am, &c.	shuk	shun	shud or shu	shunni	shunni	shūr
or	tōdō	tōdōn	tōd	tōdōni	tōdōni	tōdōr
Past I was, &c.	tōig	tōin	tōi	tōini	tōini	tōir

## Lāhulī.

## Intransitive Verbs.

\*dāpī, fall (from a horse, &amp;c.).

Fut.	dāpōg	dāpōn	dāpdō	dāpōni	dāpōni	dāpōr
Imperat.	dāpa	dāpāni				
Pres. Ind.	dāpā-dō or -dōg	-dōn	-d	-dōni	-dōni	-dōr
Impf.	dāpā-dēg	-dēn	-dē	-dēni	-dēni	-dēr
Past Ind.	dājō-dēg	-dēn	-dē	-dēni	-dēni	-dēr
Fut. Neg.	ma dag	ma dan	ma dad	ma dani	ma dani	
	ma daur					
Imperat. Neg.	dan tha	dāpēni thō				

Other tenses. For negative prefix *ma*.

bajēsī, fall dawn.

Fut.	bajēsōg, &c., like dāpōg					
Imperat.	bajēsa	bajēsani				
Pres. Ind.	bājesā -dō or -dōg					
Impf.	bājēsādēg					
Past	bājēsdēg					
Fut. Neg.	ma bajēs -ik	-in	-id	-ini	-ini	-ur
Imperat. Neg.	bajēsū tha	bājēsēni thō				

For other tenses prefix *ma*.

shubī, be, become.

Fut.	shōg					
Pres. Ind.	shuā -dō or -dōg					
Impf.	shuādēg					
Past Ind.	shutēg (like dāpādēg)					
or	shut -ō	-ōn	-ō	-ōni	ōni	-ōr

ābī, come.

Fut.	āb -ōg	-ōn	-dō or -du	-ōni	-ōni	-ōr
Imperat.	ādeuh	ādāni				
Pres. Ind.	ābād -ō or -ōg					
Impf.	ābādēg					
Past	andēg					
or	ādīg	ādin	ādī	ādini	ādini	ādir
or	anja	anjad	used only in the 1st and 3rd Sing.			
Fut. Neg.	māng	mān	mān	māni	māni	māudar
Imperat. Neg.	thādeuh	thādāni				
Pres. Ind. Neg.	mābādō					

## Lāhali.

Impf. Neg.	mābādēg				
Past Ind. Neg.	from andēg	āggēmu	ānuēmu	ānoēmu	
		ānniēmu	ānniēmu	ānniēmu	

ibi, go.

Fut.	yōg	yōn	yādu	yōni	yōni	yōr
Imperat.	il	ilāni				
Pres. Ind.	yuād-ō	or -ōg				
Impf.	yuādēg					
Past Ind.	idēg					
	or	idō	idōn	ilēā	or ilēād	idōni idōni idōr
Fut. Neg.	māhlg	mēhn	mēhl	mēhni	mēhni	mēhlur
Imperat. Neg.	thāl	thālāni				
Pres. Ind. Neg.	mayyuādō					
Impf. Neg.	mayyuādēg					
Past Ind. Neg.	from idēg	iggiēmu	innēmu	ilēmu		
		inniēmu	inniēmu	ilurēmu		

braf, sit, live, stay.

Fut.	braū	brauōn	braūda	brauōni	brauōni	braūōr
Imper.	braū.	braini				
Pres. Ind.	brāidō					
Impf.	brāidēg					
Past Ind.	brēthō					
Neg.	Prefix <i>tha</i> to Imperat. and <i>ma</i> to other parts					

pīpī, arrive.

Fut.	pīpō	pīpōn	pīpudu	pīpōni	pīpōni	pīpōr
Pres. Ind.	pīpādō					
	pījidō					
Impf.	pīpādēg					
	pījidēg					
Past Ind.	pīg	pīn	pī	pīni	pīni	pīr

khōsī, be obtained, meet.

Fut.	khōsāy	-ō	-ōn	-ūdu	-ōni	-ōni	-ōr
Impf.	khōsitēg						
Past	khōsiga	khōsina	khōsiri	khōsini	khōsini	khōsira	

krābī, weep.

Fut.	krābōg	krābōn	krābudu	krābōni	krābōni	krābōr
Pres. Ind.	krābādō					
Impf.	krābādēg					



## Lāhuli.

## Transitive Verbs.

tēzi, beat strike.

Fut.	tēm	-ōg	-ōn	-dō, &c.
Imperat.	tēū	tērēni		
Pres. Ind.	tēzād	-ō or -ōg		
or	tēmād	-ō or -ōg		
Impf.	tēzādēg			
or	tēmādēg			
Past Ind.	tēngādēg			
Fut. Neg.	ma tēng or tēzi	ma tēn	ma tēū	
	ma tēni	ma tēni	ma tēūr	

Other tenses. Prefix *tha* for Imperat. and *ma* for the rest.

zō, eat.

Fut.	zauō	zau	zan	zauni	zāni	zāni
Pres. Ind.	zauād	-ō or -ōg				
Impf.	zauādēg					
Past Ind.	zēdēg					
or	zēda	zēdan	zēdō	zēdani	zēdani	zēdōr

raṇḍi, give.

Fut.	rāmō					
Imperat.	raū	rāni				
Pres. Ind.	raṇḍād	-ō or -ōg				
	ramādō					
Impf.	raṇḍādēg					
	ramādēg					
Past Ind.	randēg					
or	randa	randan	randō	randani	randani	randōr
or	rēg	rēn	rē	rēni	rēni	rēr
or	rē	rēn	rē	rēni	rēni	rēr

kūri, say.

Fut.	kō	kōn	kūdō	kōni	kōni	kōr
Pres. Ind.	kuādō					
	kūrādō					
Impf.	kuādēg					
	kūrādēg					
Past Ind.	kutēg					
	kuta	kutan	kutō	kutani	kutani	kutōr
	kūig	kūin	kūi	kūini	kūini	kūifr

*Lāhulī.***lhāi, do.**

Fut.	lhau	lhauan	lhauo	lhauēni	lhauēni	lhauēr
Imperat.	lhaō	lhāni				
Pres. Ind.	lhādō					
Impf.	lhādēg					
Past	lhātēg					
	lhōg	lhōn	lhē	lhēni	lhēni	lhēr
	lhōga	lhēna	lhē	"	"	"
Neg. Imperat.	thulō	thālāni				

**kēři, leave.**

Fut.	kiō	kiēn	kiōdō	kiēni	kiēni	kiēr
Imper.	kēō	kēōāni				
Pres. Ind.	kēřādō					
Impf.	kēřādēg					
Past	kētā	kētau	kētō	kētani	kētaui	kētar

**nēzi, know.**

Fut.	nēō	nēu	nēō	nēni	nēni	nēōr
Pres. Ind.	nēwādō					
Impf.	nēwādēg					
Past Ind.	nēg	nēu	nē	nēni	nēni	nēr
Fut.-Neg.	maiēng	maiēna	maiē	maiēni	maiēni	maiēra
	maiēni	maiēni				

**tēzi, see, look.**

Fut.	tāmō	tāmōn	tāmō	&c.
Pres. Ind.	tēzādō			
Impf.	tēzādēg			
Past	tāng			

**khaņđi, see, look.**

Fut.	khamo
&c.	&c.

**hābi, bring.**

Fut.	hābō	hābōn	hābdō, &c.
Imperat.	hādeu	hādāni	
Pres. Ind.	hāndō		
or	hābādō		
Impf.	hāndēg		
or	hābādēg		
Past	hānda	hāndau	hāndō hāndāni hāndāni hāndōr

*Lāhulī.*

shizī, take away.

Fut.	shō	shōn	shudō	shōni	shōni	shōr
Imperat.	shil	shilāni				
Pres. Ind.	shidō					
Impf.	shidēg					
Past	shida	-au	-o	-ani	-ani	-ōr

tsātsī, send.

Fut.	tsapō	tsapōn, &c.			
Pres. Ind.	tsapādō				
	tsātsādō				
Impf.	tsapādēg				
	tsātsādēg				
Past	tsāttā	tsāttan	tsāttō, &c.		

thazī, hear.

Past	thātēg				
	thāig	thāin	thāi, &c.		

## NECESSITY AND HABIT.

In order to express Necessity, the necessity of doing a thing, a construction very similar to that of Panjābī is employed, viz., the Agent case with the Infīn. Of Panjābī *ās ghallā hōwēdā*, he will have to send. *gī ībī tōig*, I had to go; *kē zē tadan*, thou hast to eat; *dōi rapdī shū* he has to give.

Thus we have *gī ībī tada* or *tō* or *ta* or *shuk*, I have to go.

*gī ībī tōig* or *tarēg*, I had to go.

These auxiliaries are inflected according to the subject, as:—

tada	tadan	tadō	tadōni	tadōri	tadōr
tarēg	tarēn	tarē	tarēni	tarēni	tarēr
tōig	tōin	tōi	tōini	tōini	tōir
shuk	shun	shū	shuni	shuni	shūr

For *shuk*, &c., the 3rd Sing. (*shū*) is also used indecl. This may apply to the others also.

The negative of *ībī tada* is *mēbī tada*

and of *ābī tada* (have to come) *mābī tada*.

Habit is expressed by combining *lhāi*, do, make, with the Infīn.

## Lāhulī.

(slightly modified) of the verb which gives the thought required : thus :—

*tha dāpā lhaō*, do not make a habit of falling.

*gē ābā lhāō*, I am in the habit of coming.

*dōz lēzā lhāōr*, they were in the habit of beating.

*habsī tha lawa lhānī*, do not tell lies (*lhōī*, compounded with itself.)

## Compound Verbs.

Compound Verbs are very common. As a rule they add emphasis to the meaning.

*raṇḍī*, give and *kēri* leave, *gī rānī kēlā*, I gave left, gave altogether  
*kēri*, leave " " " *gī kēzh kēō*, I shall leave-leave, leave  
altogether.

*tēzī*, beat, *kēri* leave, *kē tēj kēlan*, thou beating leftest, thou beatest  
much.

*lhāi*, do and *kēri*, leave, *lhajī kēri*, do leave, do thoroughly.

*raṇḍī*, give and *lhāi*, do, *dōi rāma lhāte*, he giving made, he gave  
(cf. Fut. *rāmō*).

*tēzī*, beat and *lhāi*, do, *kē tēma lhaō*, beating make, beat thou, (cf.

Fut. *tēmōg*) *kē mē tēma thalō*, do not habitually strike anyone  
(lit. thou man striking not do.)

*shūbī*, become, and *ibī*, go, *shujidō*, *shujidēg*, *shujyō*, I become, I  
became, I shall become.

Thus *nōnz hābī*, and *nēnz shīzī*, are emphatic forms of *hābī*, bring,  
and *shīzī*, take away.

*azā* is compounded with *ibī*, go to express the Hindi *calnā* (*calā jānā*). *gē azāys*, I shall go away.

*hazā* with *ābī*, come, expresses 'again' 'back,' come back or return,

*gī mūdā hazā ābī tada*, I have to return to-morrow.

*phāē raṇḍī*, divide, *phugē kēri*, spoil, waste, *shīy ibī*, become alive.

*Conditional sentences*.—I did not notice any special forms for conditional moods. Ordinary tenses appeared to be made to express the idea of condition. *du ābadē gī du tēmō*, if he had come I would have beaten him. (lit. he was coming, I will beat him.)

Negation is expressed by prefixing *tha*, to the Imperative, and *ma*, to other parts of the verb. In a number of verbs this leads to complicated changes. Examples are given in the conjugation of the different verbs.

The agent case of the subject is used with all parts of all transitive verbs. This reminds us of Nepālī where the Agent case is employed

*Lāhulī.*

with transitive verbs in all tenses except those in which the Auxiliary verb *am*, was, &c., is used.

Verbal forms ending in *-əg* may also be made to end in *-əg*.

The Future is used for the Pres. subjunctive as in *Kashmīrī*.

## LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

*Natural Relationships, etc.*

bā, father.	milyō, daughter.
cəjə bā, (small father) uncle, younger than father.	rū, father-in-law.
yā, mother.	gāhseu, husband.
kag, elder brother	mēz, wife.
	gālūū, mī, man.
	mēzmi, woman.
nuā, younger brother.	karū, yō, boy.
	milyō, girl.
rhī, sister.	cōr, thief.
yō, son.	puhāl, shepherd.

*Animals.*

rhā, horse (common gender).	rikkh, black bear.
tshāh, horse (m).	ōmū, red bear.
nabrhā, mare.	tshar, leopard.
baq, ox.	shaqkhū, kind of wild cat.
rēnz, calf.	kār, ass.
rāhd, cow.	sūr, pig.
mheī, buffalo.	kūgā, cock, hen.
yāg, yak.	bhīr, cat.
rhiz, goat (male).	tarbhīr, cat (male).
lā, „ (female).	ar, ar, camel.
kats, sheep (male).	pyā, bird.
mā, „ (female).	ill, ill kite.
khūi, dog, (common).	gnā, jackal.
bā, dog (m.).	hāthī, elephant.
mē, bitch.	

*Parts of the Body.*

gur, hand.	krā, hair.
kunz, foot.	punz, head.
īā, nose.	lhā, tongue.
tīr, eye.	khōg, khōp, stomach.
mōt, face.	thākh, back.
ā, mouth.	phug, body.
rīr, ear.	

*Lāhulī.**Common Objects.*

pad, book.	kham, clothes.
mashādan, pen.	gutbāb, ring.
mānnī, bed.	paular, shoe.
cumh, house.	shā, meat.
bēndī, river.	pānu, milk.
gar, stream.	ṭigli, egg.
raṇ, hill.	mar, ghi.
patthar, plain.	tiēli, oil.
rlī, field.	bōdī, buttermilk.
rāri, bread.	harī, shop.
tī, water.	ṭaṇ, ṭaṇg rupee.
chuā, wheat.	nīhr, day.
kugī, maize.	niūrōdh, night.
butth, tree.	yēgi, sun, sunshine.
palānz, saddle.	lazā, moon.
nagar, village, city.	karh, star.
banh, jungle.	lanh, wind.
matsh, fish.	mug, rain.
amh, way.	kurh, load.
māl, property.	bē, seed.
cij, thing.	nilām, iron.
dēsh, mulkh, country.	

*Abstract Nouns.*

angā, famine.	gunāh, sin.
mansā, intention.	dāb, pity.
habsī, lying.	ṭēhl service.
oōri, theft.	ūiāb, answer.
kam, work.	hugam, order.
biāh, marriage.	khushi, happiness.
miṇ, name.	cāl, sound.
lāhā, price.	barsh, year.
kharc, expense.	

*Adjectives.*

ruṭh, good, beautiful, clean.	tshōi, fat.
madam, bad, lazy, ignorant,	jūshī, befitting.
ugly.	shil, wise.
mōrē, big.	rush, swift.
cējē, bās, kuajh, little.	tsanjī, sharp.
drāldā, straitened.	rangī, high.
ōnyi, hungry.	sōhī, cold.

*Lahul.*

tör, hot.  
gur, sweet.  
thörö, little.  
jama, together.

hajö, much, many.  
yüö, bätör, all.  
säsi, white.

*Verbs.*

shübi, shubi, be, become.  
äbi, come.  
ibi, go.  
brai, sit, live.  
shizi, take, take away.  
häbi, bring.  
rañdi, give.  
däpi, fall (from horse, &c.).  
bajesi, fall down.  
khayä shabi, rise, stand up.  
khañdi, täzi, see look.  
zö, eat.  
tumi, drink.  
küri, say, speak.  
kushi, sleep.  
lhäi, do, make.  
tözi, strike, beat.  
sözi, recognise.

näzi, know.  
pipi, arrive.  
drö rañdi, run.  
pöshibi, run, run away.  
äd küri, call (*lit.* say 'come' ?).  
khösi, be obtained, meet.  
paräphi, read.  
tsözi, write.  
si, die.  
thazi, hear.  
hazä äbi, return (come again).  
guäh rañdi, embrace.  
au rañdi, kiss.  
azä ibi, go away.  
har tsüzi, plough.  
tsätsi, send.  
kräbi, weep.  
köri, leave.

*NUMERALS.**Cardinal.*

1—itti, i.  
2—ju.  
3—shum.  
4—pi.  
5—jä.  
6—trüi.  
7—nhä.  
8—rhö.  
9—kü.  
10—sä.  
11—säidi.  
12—sani.  
13—shashum.

14—säpi.  
15—sa.  
16—sätrüi.  
17—sähni.  
18—säre.  
19—söskü.  
20—nizz.  
100—rä.  
200—nirhä. (700 ?)  
900—kürhä.  
1,000—sära.  
100,000—lakh.

*Ordinal.*

1st, tümi.  
2nd, jürmi.

3rd, shummi.  
4th, pimi.

## Lāhulī.

5th, ṇāmi.

6th, trūmi.

7th, nhimī.

10th, sāmi.

khaṇṇi, half.

ḍhāi, 2½.

Above 20, numbers are estimated by scores up to 100.

## SENTENCES.

1. Kā miṇ cī shu? Thy name what is?
2. Di rhāphī tēmi shūi? This horse's how much (age) is?
3. Dēts Kāshmir cīphī ḍhētār tō? From here Kashmir how far is?
4. Kā bāo dōr tēmi yō tōd? In thy father's house how many sons are there?
5. Gē tō ḍhētārē āndō. I to-day from far walked.
6. Gēu cōjō bāo yōē dō rhīra sādē biāh lhātō. My uncle's (young father's) son with his sister made marriage.
7. Cūṇh (or cumh) sāsī rhāu (or rhāphī) palānz tōd. In the house the white horse's saddle is.
8. Dō thākhārī palānz tshū. On his back the saddle bind.
9. Gi dō yō hājē tēggādōg. I his son much beat.
10. Rāḍ punzari trāḥ ghuaṇ pauhāle ruātsādē. On the hill's top the shepherd is grazing cows and goats.
11. Buṭṭhō pōḍḍ dū rhāu tōṭhī tēzi tōi. Under the tree he on a horse was seated.
12. Dō nuā ēnō rhīṇ vō mōrē tō. His young brother his own sister than bigger is.
13. Dō lāhā ḍhāi ṭaṇ. Its price is two and a half rupees.
14. Gēu bā bās cumhu brē. My father in a little house lives.
15. Dōbi dī ṭaṇṅ rani kōō. To him this rupee giving leave.
16. Dū ṭaṇṅ dō dōts nēnz hāden. That rupee him from take.
17. Dō kō hājē tōū thāzēran tshū. Him thou much beat with ropes bind.
18. Bāini tī hund. From the spring water draw.
19. Giū tūi jō. Me in front of walk.
20. Kā thālē āduh yō ābād? Thee behind whose boy comes?
21. Kā du ādō dōts hāndāu. Thou that whom from tookest.
22. Gi hārī dōts hāndā. I shop from took.

## THE PARABLE OF THE PRODIGAL SON.

Dōrē dōi kutē (kūi): i miṭṭ jay yō tōi; cōjē  
 Then he said: one man-to two sons were young



yōi bārā kūi, ē bā anyō māl gēbi pīpā gēbi raū;  
 son father to said, O Father what property me-to arrive me-to give  
 dōi ēnō māl phās randō. Dōts thalē thōra dīnē cējē  
 he own property dividing gave. From-that after few days young.  
 yōi yūē cij jama lhātē (lhē), ōhētār mulkhari idē. Dōrē  
 son all things together made, far country-to went. There  
 dōi madam kam lhātō, ēnō māl phugē kētō. Du bēlā ri  
 he bad work did, own property wasting left. That time at  
 batē kharc shujidē dō dēshā ri binā angā shutē (shujidē or idē)  
 all spent became that country in great famine became.  
 Dōrā du drāldā shujidē. Dōrē dō dēshari i sākūkārē  
 Then he straitened became. Then that country of one money lender  
 dōrē idē. Dōi ēnō rbiri sūrar ruātsi tsāttē. Dō mansa tōi  
 near went. He own field swine to graze sent. His intention was  
 du shag sūraz zauādēr ēnō khōg pīmādēg. Azla dōbi  
 that husk-food swine were-eating own stomach I might fill. But him-to  
 challa ma ramāder. Dōrā dōbi hōshari (hōsh) āndē  
 anything not they were giving. Then him-to sense in (sense) came  
 tē kutē: Giū bāō anyō kamlhāzā dī (dumbizār)  
 then he said: My father-of how-many work-doers to (workers)  
 hajē rōri tōd. Gē dēr ōnyi siuādō, gē khās atsā gēō  
 much bread is. I here hungry am dying, I stand arising own  
 bāō dōr yōg, wōi gi dōbi kōg:— gi sargō kē  
 father near will go, also I him-to will say:— I heaven-of thy  
 gunāh lhēga. Ēntē dī jōgē mad hazā kē yō kūri, gēbi  
 sin did. Now this worthy not-am again thy son to-say, me  
 kē (kēnō) kam lhazādu sāhi lhaō. Dōrē atsā ēnō  
 thy (own) work doers like make. Then having-risen own  
 bāō dōr ilī (idē). Ēntē du ōhētār tōi du tāri dō bāb  
 father near went. Now he far was him having-seen his father-to  
 dāl ādī, dōi drō rē, dōi mūthū guāh rē, mast an rē.  
 pity came, he ran made, he neck-to embrace made, much kiss made.  
 Yōi dōbi kūi:—gi sargō kē gunāh lhēga. Ēntē dī jōgē  
 He him-to said:—I heaven-of thy sin made. Now this worthy  
 mad, hazā kē yō kūri. Dō bāō nōkarari kūi ruṭhē  
 not-am again thy son to say. His father servants-to said good  
 ruṭhē kham hunj hādāni, kēz dōbi kham rāhni,  
 good clothes taking-out bring, ye him-to clothes put-on (give?)

## Lāhulī.

gūi guthāb rāhni, kōnzari paular rāhni, mōrē rēnz shārēni  
 hand-to ring put on feet to shoes put on fat calf kill  
 yēz zauani khushī lhauani, du gappā lhāji di giū  
 we shall-eat happiness shall-make this matter making this my  
 yō sīdē tōi ēntē haza shīy ili, tūi hīōshē ēntē khōsa  
 son dead was now again alive-went, formerly was-lost now has-been  
 ilēā. Dōrā dōz khushī lhātēr. Dō mōrē yō rhīrī tōi,  
 obtained. Then they happiness made. His big son field-in was,  
 aū ghārī cūmh kachā pī (ādi) gidō garpī mī cāl  
 what time house near arrived (came) singing dancing of also noise  
 thātē (thāi). Dōrā i cāgara bi ād katē rhugādē:— chī shujad.  
 heard. Then one servant to called asked:— what became.  
 Dōi dōbi kūi:— Kā nuā anjad, kā bās tshōi  
 He him-to said:—Thy younger-brother came, thy father fat  
 rēnz shaiādō, dō thālē dū rāji bāji khōsiri. Du  
 calf is killing that for he well was obtained. He  
 rōshē shiri tōng mēliādē. Dō bā dāthi anji du  
 became-sulky in not-went. His father out having-come him  
 chēndi. Dōi bābi niāb lhātē. Dhō bars h kā  
 persuaded. He father-to answer made. So-many years thy  
 tōhl lhātēg, gi kā hugam thuāsi ma, kē abēlā i lā  
 service I did, I thy order rejected not, thou ever one goat  
 gībi ma randēn ((rāshī) kēnō yārada sādē khushī gappā  
 me-to not gave thy-own friends with happiness talk  
 lhau: abēlā kā di karū ādi, dōi kā māl madam  
 make: when thy this son came he thy property bad  
 kammāri kharāb lhāji, kē dō thāli rēnz shaiādēn.  
 works in evil having-made thou him for calf killedst.  
 Dōi dōbi kūi:— ē yō kū hamēsh giū kachā tōdōn; giū  
 He him-to said:—O son thou always me near art; mine  
 tōd dū kā shū. Khūshī lhāi, khushī shūbi jūshī  
 is that thine is. Happiness to make, happiness to be fitting  
 tōi. Kā di nuā sīdē tōi ēntē hazā shīy ili,  
 was. Thy this young-brother dead was now again alive became,  
 tūi hīōshē ēntē khōsa ilēā.  
 formerly was-lost, now has been obtained.



## BHADRAWĀHĪ, BHAĪSĪ AND PĀḌARĪ DIALECTS.

### INTRODUCTION.

These three dialects are spoken in the eastern portion of Jammū proper. Bhadrawāh, a *jāgīr* of Raja Sir Amar Singh, brother of the Mahārāja of Jammū and Kashmīr, lies immediately to the north-west of Camba State and south of the Cināb river. By Bhadrawāhis themselves the district is called *Bhadhān*, with the accent on the second syllable, while Kashmīris call it *Bōlarkāh*. Bhaḷās is the name of a valley a few miles to the east of the town of Bhadrawāh. Pāḍar, separated from Bhaḷās by a valley only six or seven miles across, lies north of and contiguous to Pāngī in Camba State. From Pāngī it is two or three marches down the Cināb to Pāḍar; Kishtawar is four stages lower down the river. Another three marches will bring us into the heart of the Bhaḷāsī country immediately to the west of which Bhadrawāhī is spoken.

All these dialects enable one to study the process of transition from Panjābī to Kashmīrī. Nevertheless, while they exhibit points of connection with Kashmīrī, not one of them can be classed as a dialect of that language. They belong distinctly to the Panjābī-Hindī type. They resemble Kashmīrī in having, in common with Curāhī, the vocalic change known as epenthesis. For examples of this, the notes at the end of the verb in the different dialects should be consulted, as also the note under Curāhī, and the Introduction to the Camba Dialects. Pāḍarī has epenthesis to a larger extent than any of the rest. They have *g* for *j* in the verb *go*; thus Bhadrawāhī *gāhṇū*, Bhaḷāsī *gāhṇu*, Pāḍarī *ghēṇ*; cf. Kashmīrī *gatsun*. Bhadrawāhī *zāṇū*, say, *zāṇū* know, Bhaḷāsī *dzāṇū*, *dzāṇū*, remind us of Kashmīrī *dōpun* and *zānun*. Pāḍarī has further resemblances in its half vowels, represented in Roman by the letters being written above the line, as *han<sup>a</sup>*, *hin<sup>a</sup>*, is or are; *thē<sup>a</sup>*, was (cf. the grammar *passim*); in its introduction of *y* before *e* or *i*, as *lyēkhāṇ*, write, Kashmīrī *lyēkhun*; *dyēn<sup>a</sup>*, I shall give, *dyittō* gave, Kashmīrī *dyēma*, *dyut*; in some of its pronouns, as, *mēēṇ* or *mēṇ*, my; *tēēṇ*, *tēṇ*, thy; *hēṇ*, our, *tōhṇ*, your; cf. Kashmīrī *myēn*, *cōn*, *sōn*, *tuhund*; in its 3rd person neuter pronoun *tuth*, Kashmīrī *tath*; and in its word for 'why,' *kyē*, Kashmīrī *kyūzi*. The introduction of *y* is not always regular. Thus they say both *īj* and *yīj*, mother; *pītṭh* and *pyītṭh*, back; *ikk* and *yikk* one.

⊙ In the presence of *r* instead of *r* in the adverbs of place, one is reminded of the Sāsi dialect which has *karē*, where? *jarē*, where. For these

words we have Bhadravāhī *kōrī*, *zarī*; Bhaḷesī *kōrē*, *dzērē*; Pādārī *kōr*, *zōr*. For *here* and *there*, however, Sāsi drops the *r* and has *ih*, whereas these dialects keep to *r*. We are again reminded of Sāsi in the Bhadravāhī pronouns *oh*, he, she, it, that, and *ih*, this, which in their Agent Sing. have cerebral *ṇ*, *uṇī* and *iṇī*, keeping the *ṇ* through all the Oblique Plural. The Sāsi corresponding pronouns do precisely the same, having Agent Sing. *uṇ* and *iṇ* and *ṇ* in the Oblique Plural (Agent Plur. *uṇō*, *iṇō*).

An interesting feature of these dialects is the frequent preference of *ḍl* (or *dl*) and *ḍhl* to *br* or *bhr*, and of *ṭl* (or *tl*) and *ṭhl* to *tr*. Thus we have Bhadravāhī *ḍhlabbū*, red bear, *ḍhlā*, brother, *ḍhlāḡ*, leopard, for what in other dialects would be *bhrabū*, *bhrā*, and *barāḡ*. We notice also *ḍlaōrō*, in the state of having been married, for *biṇhā huā*. The very name for Bhadravāhī, *Bhaḍhlā*, illustrates this. In Bhaḷesī we have *ḍhlabbū*, red bear, *ḍhlāḡ*, leopard; also *ḍhlēdd*, sheep, for *bhēḍ*. In Pādārī there is *ḍlāindhē*, bind, for *bāndhō*.

Again we find in Bhadravāhī *ṭhlē*, woman, *tlāē*, three, *ṭhlēdī*, day after to-morrow (lit. third day), *ṭhlēh*, thirty, *ṭhlēbī*, twenty-three; cf. *strī*, *trai*, *trijjā din*, *trih*, *trē*. In Bhaḷesī we have *ṭlēdhī*, for the day after to-morrow, and in Pādārī *tlāē* for three, and *tlēan* for the day after to-morrow. I do not remember having noticed these two features in any other dialect, although the mere interchange of *l* and *r* and of *ṭ* and *t* is very common.

Bhadravāhī makes its Genitive Sing. in *rū*, Genitive Plural in *karu*, Dative in *jō*, Locative in *mā*, Ablative in *kara*. The Agent Sing. Masc. is in *-ē* and the Agent Plur. both Masc. and Fem. in *ēḷ*. It has *l* throughout in the suffix for the Future, the 1st Plur. having *ml*, and has Feminine forms for the Future, Pres. Cond. and Pres. Ind. in addition to other parts where we more often find Feminine forms. Its Stative Participle ('in the state of') is in *-ōrō*.

Bhaḷesī very much resembles Bhadravāhī. It has its Genitive Sing. in *-ēū*, Genitive Plur. in *kēū*; its Dative Sing. in *-ē*, and Dative Plur. in *-an*; its Ablative Sing. in *-ā* and Ablative Plur. in *-ān*, while its Agent case has almost always *-ē* in both the Sing. and the Plur. The Future has *l* in the 2nd and 3rd Sing. and 1st and 2nd Plur., the 1st Plur. having *ml*. Feminine forms are noticeable in the Future and Pres. Ind. The Stative Participle ends in *-ūō*, and the Conjunctive Participle (having fallen, etc.) in *-ōḷ*.

Pādārī has *-ar* for the Genitive Sing. ending and *kar* for the Genitive Plur., *as* for the Dative Sing. and apparently no ending for the Dative Plur., *ḷ* for the Ablative Sing., and *kul* for the Ablative Plur. Its Future takes *l* throughout with *ml* in the 2nd and 3rd Plur. The

Future has two forms for the 1st Sing. ending respectively in *-u* when the root of the verb ends in a consonant, and in nasal *n* when the root ends in a vowel; see the note at the end of the verbs. Feminine forms are found in the Future and Pres. Cond. or Pres. Ind. The Stative Participle ends in *-ōr* or *-aur*, and the Conjective Participle in *-ī kar*.

The Pāḍarī word for devil, *harmān*, is remarkable. Whether there is any connection with *Ahriman*, the Zoroastrian spirit of evil, is doubtful, but the similarity of the two words is striking.

In connection with the Future in *l*, the introduction to the *Oamba* Dialects should be consulted, pp. ii, iii.





# BHADRAWĀHĪ.

## NOUNS.

### Masculine.

#### Nouns in -ō.

	<i>Sing.</i>	<i>Plur.</i>
N.	ghōr-ō, horse	-ō
G.	-ō rū	-ā karu
D.A.	-ō jō	-an jō
L.	-ō mǎ	-an mǎ
Ab.	-ō kara	-an kara
Ag.	-ō	-ē
V.	-ā	-āu

#### Nouns in a Consonant.

N.	ghar, house	ghar
G.	ghar rū	ghar karu
D.A.Ab.L.	ghar-ō jō, kara, &c.	ghar-an jō, &c.
Ag.	-ō	-ē

#### Nouns in -ī.

N.	hāthī, elephant	hāthī
G.	haithē rū	hāthī karu
D.A.Ab.L.	haithē jo, kara, &c.	hāthī jo, &c.
Ag.	haithē	haithē
V.	haithā	haithāu

#### Nouns in -ū.

N.	hind -ū, Hindu	-ū
G.	-ū rū	-ō karu
Ag.	-ū	-ē

naū, name, is thus declined :—

N.	naū	naū
G.	naū rū	naū karu



## Feminine.

## Nouns in -ī.

N.	kūī, daughter	kūī -ā
G.	kūī -ē rū	„ karu
D.A.	-ē jō	„ jō
L.	-ē mā	„ mā
Ab.	-ē kara	„ kara
Ag.	-ā	-āī
V.	-ē	-āu

## Nouns in a Consonant.

N.	baiṇ, sister	baiṇ -ī
G.	baiṇ -ē rū	-ī karu
D.A.	-ī jō	-ī jō
L.	-ī mā	-ī mā
Ab.	-ī kara	-ī kara
Ag.	-ā	-āī
V.	-ē	-āu

*batshī*, cow, calf, is thus declined :—

N.	batshī	beutsh -ī
G.	beutsh -ē rū	-ī karu,
Ag.	-ā	-āī

*Note*.—The postpositions for *of*, viz., *rū*, when following a singular noun, and *karu*, when following a plural, are declined according to the number and gender of the nouns which they precede.

Thus *rū*, *karu*, are followed by sing. masc.

*rū*, *karu*, *ra*, *kara*, „ „ „ plur. masc.

*rī*, *kērī* „ „ „ sing. or plur. fem.

They are not inflected for the oblique case, thus :—

kūīē	rū	ghōṛē	rū	ghar,	the	house	of	the	girl's	horse.
kūīē	rū	ghōṛā	karu	ghar,	„	„	„	„	„	horses.
kūīē	rū	ghōṛē	rū	ghar,	„	„	„	„	„	mare.
kūīē	rū	ghōṛā	karu	ghar,	„	„	„	„	„	mares.

## PRONOUNS.

	1st	2nd	3rd	ih, this
	<i>Sing.</i>			
N.	aū	tū	ōh	ih
G.	mērō, mērū,	tērū	usērū	isērō
D.A.	mī	tūī	us, us jaū	is, ish jaū
L.	„ mē	tūi mē	us mē	is mē
Ab.	„ kara	tūī kara	„ kara	„ kara
Ag.	mī	taī	uqī	iqī

	<i>Plur.</i>			
N.	as	tus	ūphā, ōphā	īphā
G.	ishū	tishū	uq karu	iq karu
D.A.	asan or asan jaū	tusan or tusan jō	uṇaṇ or uṇaṇ jaū	īṇaṇ or īṇaṇ jō
L.	asan mē	tusan mē	uṇaṇ mā	īṇaṇ mē
Ab.	„ kara	„ kara	„ kara	„ kara
Ag.	asēī	tusēī	uṇēī	īṇēī

There is another form of the 3rd pers. pron., possibly correlative, which is thus declined :—

<i>Sing.</i> N.	tai,	G.	tisērū,	D.A.	tus, tash jaū,	L.	tas mē,
Ab.	tas kara,	Ag.	taīṇi.				
<i>Plur.</i> N.	taṇā,	G.	taṇ karu,	D.A.	taṇaṇ jaū,	L.	taṇaṇ mē,
Ab.	taṇaṇ kara,	Ag.	taṇēī.				

	<i>Sing.</i>		<i>Plur.</i>	
N.	kaṇṇ, who?	zai, who,	kaṇṇ	zaṇā
G.	kisērō	zisērū	kaṇṇ karu	zaiṇ karu
Ag.	kaiṇi	zaiṇi	kēṇēī	zēṇēī
kōi, anyone, someone,		G. kēīcērū	Ag. kēīcē	
kaṇṇ, what?	G. kōlhērū.			

Other pronouns are *kicch*, anything, something, *zai kōi*, whosoever, *zai kicch*, whatsoever.

## ADJECTIVES.

Adjectives employed as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions:—All adjectives ending in any letter other than *-ā*, *-au*, *-ō* are indeclinable. Those ending in *-ā*, *-au*, *-ō*, have obl. sing. m. *-ē*. Plural *-ā*, indeclinable. Feminine *-ī* indeclinable.

Comparison is expressed by means of *kara*, from, than, used with the Positive: *kharau* (*kharō*), good; *is kara kharau*, better than this; *sēbhan kara kharau*, better than all, best.

Demonstrative.	Correlative.	Interrogative.	Relative.
ērḥū, like this	tārḥū, like that	kērḥū, like what?	zērḥū, like which
aitrū, so much or	taitrū, so much	kaitrū, how much	jaitrū, as much
many	or many	or many?	or many.

## ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives:—

## Time.

hupē, now.  
 tēs, then.  
 kēs, when?  
 zēs, when.  
 kāla, to-morrow.  
 ṭhḷēdi, day after to-morrow.  
 tsōūthē, day after that.  
 hīj, yesterday.  
 prēz, day before yesterday.  
 tsōrdihārēbhūš, day before that,  
 (lit. four days ago).  
 kadī, sometimes, ever.  
 kadī na, never.  
 kadī na kadī, sometimes.

## Place.

itthī, ērī, irā, here.  
 ūrī, urā, tarī, tarā, there.  
 kōrī, kōrā, where?  
 zarī, zarā, where.  
 īrī tāī, up to here.  
 itthā, from here.  
 bāh, up.  
 bunh, down.  
 nērō, near.  
 dūr, far.  
 agrī, in front.  
 pattī, behind.  
 antar, inside.  
 bēhr, outside.

The adverbs are *kujō*, why? *ā*, yes; *nēh*, no; *lūghī*, quickly; *is gallā kērē*, for this reason; *in sārē*, *ain sārē*, thus; *kharē sārē*, well.

## PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, beyond.	tērē lēi, about thee.
wār, on this side.	iṣhī sāhī, like us.
hētṭh, below.	unap kā, towards them.
mā, within.	us patī, after him or that.
mī kēi or kā, beside me.	tisērē wārē pārē, round about it.
mī sāthī, mī sīh, with me.	tusan barābar, equal to you.
tēs wāstē, for him.	mārē bagair, without me.

## VERBS.

## Auxiliary.

Pres. I am, &c.	āī	ās	āhē	āhm	āhth	āhp
Past I was	Sing. thiō,	f. thi	Pl. thiē	f. thi		

## INTRANSITIVE VERBS.

## bitshaṇnu, fall.

Pres. Cond.	bitshaṇ-au or	-ī	-as	-ē	-am	-ath	-aṇ
Fem.		-ī	-ī	-ī	-am	-ath	-aṇ
Fut.	bitshaṇ	-alō	-alō	-alō	-malē	-alē	-alē
Fem.		-alī, &c.					
Imperat.	bitshaṇ		bitshaṇā				
Pres. Ind.	bitshaṇ	-tā	-tā	-tē	-tam	-tath	-taṇ
Fem.		-cā	-cā	-cē	-cam	-cath	-caṇ
Impf. Ind.	bitshaṇ	-tō thiō (fem. -tī thī)		Pl. -tē thiē (fem. -tī thī).			
Past Ind.	bitsh	-arō f. -ērī		Pl. -arē f. -ērī			
Pluf.	bitshaṇō	thiō, &c.					
Part.		bitsharō, falling; bitsharā, having fallen; bitsharōrō, in the state of having fallen; bitsharēbāṇō, faller, about to fall.					



Pres. Perf.	kuṭṭū (&c.) āhē with agent case of subject, kuṭṭū āhē agreeing with object.
Plupf.	kuṭṭū thiō with agent case of subject, kuṭṭū thiō agreeing with object.
Part.	as for <i>biṭṭharṇu</i> , <i>kuṭṭōrō</i> , in the state of having been beaten.

The following are slightly irregular :—

	khāṇū, eat.
Past Ind.	khañ
	pīṇū, drink.
Past Ind.	piñ
	dēṇū, give.
Fut.	dēlō
Past Ind.	dēñ
	zaṇṇū, say.
Fut.	zōlō or zaulau
Past Ind.	zañ
	kaṭṭrṇū, do.
Fut.	kērlō
Past Ind.	kiñ
	zānnū, know.
Fut.	zānlō
Past Ind.	zāṇñ
	ānnū, being.
Fut.	aiṇalō
Past Ind.	āṇñ
	naiṇū, take away.
Fut.	nēlō
Past Ind.	nēñ

*Habit* is rendered as follows :—

*ai gāhtā bhauṭā*, I am in the habit of going.  
*tai gāhtō bhautē*, he is in the habit of going.  
*tai gāhtī bhaucē*, she is in the habit of going.

*Present action* is thus expressed :—

*tai gāhṇē larō ai* or *gāhṇē lagorō ai*, he is in the act of going.  
 This, translated into literal Urdū, would be *wuh jānē lagā huā hai*. In this example the words *gāhṇē larō* or *lagorō* are indeclinable for all persons and numbers.

The epenthetical vowel change in *hāthī*, *haiṭhē rū*; *batshī*, *beutshē rū*; *kaup*, *kaipī* (see declension of nouns and pronouns), and in *bitsharālō*, *bitsharailai*; *kuṭalō*, *kuṭailai*; *ānnū*, *aiṇālō* (see above, verbs) should be noticed. See note at end of verbs in Curāhī dialect.

For the Infinitive of Verbs *-ū* and *-u* are used interchangeably. Similarly in the last syllable of nouns and adjectives, *au*, *ā*, *ō* are freely used for each other.

In the 17th and 19th sentences below will be noticed interesting forms for the Imperative:—Sing. *banhd* or *banhdā*; plur. *banhdāth* or *banhdthēṭ*.

*List of Common Nouns, Adjectives and Adverbs.*

bābō, father.	kuk-kuṛ, cock.
hāj, mother.	-kaṛī, hen.
ḍhālā, brother.	bal-ā, cat (male).
baiṇ, baiṇ, sister.	-āl, „ (female).
kō, māṭṭhū, son.	ūṇṭ, camel.
kōi, kūi, daughter.	tsarōlli, bird.
mupash, husband.	shēp, kite.
ṭhī, wife.	gidar, fox.
maṛd, man.	hāthī, elephant.
ṭhī, woman.	hatth, hand.
māṭṭhū, boy.	pāō, foot.
kōi, kāi, girl.	nakk, nose.
gōran singhā, cowherd.	ētshī, eye.
puhāl, shepherd.	tuttar, face.
tsaur, thief.	āsh, mouth.
ghōṛ -ō, horse.	dant, tooth.
-ī, mare.	kann, ear.
dānt, ox.	shirāl, hair.
batshī, cow.	dōg, head.
bhaṭ, buffalo.	zibbh, tongue.
tshēṛō, he-goat.	paiṭ, stomach.
tshailli, she-goat	piṭṭh, back.
bhaidd, sheep.	jind, body.
kut-ar, dog.	katāb, book.
-ri, bitch.	kalam, pen.
itsh, black bear.	khaṭ, bed.
ḍhlabbu, red bear.	ghar, house.
ḍhāhg, leopard.	nīrū, river.
khauthau, ass.	gaḍ, stream.
sūr, pig.	dhār, hill.

paddhrū, plain.	tōār, ready.
tsbēthl, field.	kam, little.
rōṭṭi, bread.	mastē, much.
pāṇi, water.	bhōṣu, be, become.
gahṭi, wheat.	ējṇu, come.
kukkri, maize.	gāhṇū, go.
būṭā, tree.	naṇū, take.
ḍḷaū, field.	dōṇū, give.
shāhr, town.	bitsharṇu, fall.
baṇ, jungle.	uṭṭṇu, rise.
masli, fish.	khaṣō bhōṇū, stand.
batt, way.	hairṇu, see, look.
mōṇō, fruit.	khāṇū, eat.
mās, meat.	pīṇū, drink.
duddh, milk.	zaṇṇū, say.
ṭhūl, egg.	zhulṇa, sleep.
ghī, ghi.	kaṛṇu, do.
tail, oil.	rēhṇū, remain.
tshāh, buttermilk.	kuṭṭū, beat.
zhēz, day.	pushāṇṇū, recognise.
ḍḷaz, night.	zānnū, know.
dihārō, sun.	puzṇū, arrive.
cānaḡi, moon.	nashṇū, run.
tārō, star.	nashī gāhṇū, run away.
bāō, wind.	baṇāṇū, make.
dōū, rain.	rakkhṇū, place.
dhupp, sunshine.	kujāṇū, call.
āndharū, storm.	malṇū, meet.
bhārō, load.	shikhṇū, learn.
bīdz, seed.	paṛṇū, read.
lahṭi, iron.	likkhṇu, write.
chail, beautiful, good, clean.	shuṇṇu, hear.
burō, ugly, bad.	nīspū, turn.
baḍḍō, big.	azṇu, return.
nikṣō, little.	tsalṇu, flow.
shust, lazy.	laṇū, fight.
takṣō, wise.	zītṇū, win.
jāhli, ignorant.	hārṇū, be defeated.
tikkhā, tēz, swift.	tsalu gāhṇu, go away.
ṭhaṇḍū, cold.	baiṇṇū, sow.
tattū, hot.	hal lāṇā, plough.
miṭṭhū, sweet.	khuāṇū, cause to eat.



piāpū, cause to drink.  
 shupāpū, cause to hear.  
 tsarnu, graze.

tsāranu, cause to graze.  
 zhulnu, lie down.

## NUMERALS.

*Cardinal.*

1—ak.	15—parnē.
2—dūī.	16—shōrē.
3—tāī.	17—satārē.
4—tsōūr, tsōūr.	18—athārē.
5—pant.	19—unūī.
6—shāh.	20—bīh.
7—sattē.	23—tēbbī.
8—attē.	27—sētēī.
9—naū.	29—nattēī.
10—dash.	30—thlīh.
11—yāhrē.	100—shanū.
12—bāhrē.	1,000—hazār.
13—tēhrē.	100,000—lakkh.
14—tsōūdē.	

*Ordinal.*

1st, paihlū.	5th, pantsaū.
2nd, dūiaū.	6th, shōiaū.
3rd, tāiaū.	7th, sataū.
4th, tsōuraū.	10th, dashaū.

addhū, half.	snā dūī, 2½.
ḍaḍḍh, 1½.	ḍhāī, 2½.
paupē dūī, 1¼.	sāḍhē tsōūr, 4½.

## SENTENCES.

1. Tērō naū kun ai? What is thy name?
2. Ēs ghōrē rī kētlī umr ai? How much is this horse's age?
3. Itthā Kashmīr kētlī dūr ai? From here how far is Kashmīr?
4. Tishō banā rē kētlī matthē an? How many are his father's sons?
5. Aū az dūrā hainttā ān. To-day I from far walking came.

6. Mērē cācē rō kō tisērī bēhñī sāthī dīāōrō ai. My uncle's son with his sister is married.

7. Gharē chittē ghōrē rī kāthī aē. In the house the white horse's saddle is.

8. Tisērē thīgḡē pur kāthī lāth. On his back bind the saddle.

9. Mī tisērū matthū mast kuttū. I beat his son much.

10. Tai dhārī pur bētsī tshēlli tsārtē. On that hill he is grazing cows and sheep.

11. Tai būtē haith ghōrē pur bisharō ai. Under that tree he is sitting on a horse.

12. Tisērū dhlā appī bēhñī kara baḡḡō ai. His brother is bigger than his sister.

13. Tisērū mul dhāi rupayyē ap. Its price is two and a half rupees.

14. Mairo bābō us nikre ghare mā bishtē. My father in that little house lives.

15. Tēs ēh rupayyō dē. Give him this rupee.

16. Tai rupayyē tēs kara ap. These rupees bring from him.

17. Tēs mast kuttī shēlī sī bauld or banhdā. Having beaten him much bind thou him with a rope.

18. Khūhō pāpi kaḡḡh. From the well take out water.

19. Mī agrī tsalāth or tsalthēf. Before me walk (you.)

20. Kisērō kō tusan pitōrā ārō ai ? Whose son is coming after you ?

21. Tai kas kara mullē apō ? From whom hast thou bought it ?

22. Dlauā rē ēkkī hēṭṭibālē kara. From a shopkeeper of the village.

# BHALĒSĪ (Bhalēsī).

## Nouns.

### Masculine.

#### Nouns in -ō.

	<i>Sing.</i>	<i>Plur.</i>
N.A.	ghōṛ -ō, horse	ghōṛē
G.	-ēṇ	ghōṛ kēṇ
D.	-ē	ghōṛ -an
Ab.	-ā	-ān
Ag.	-ē	-ē

#### Nouns in a Consonant.

N.A.	ghar, house	ghar
G.	ghar-ēṇ	ghar kēṇ
Ab.	-ā	ghar -ān
Ag.	-ē	-an

#### Nouns in -ī.

N.A.	hāṭh -ī, elephant	-ī
G.	-ēṇ	-ī kēṇ
Ag.	-īē	-īē

### Feminine.

#### Nouns in -ī.

N.A.	kūī, girl	kūīā
G.	kūī -ēṇ	kūī kēṇ
D.	-ē	kūī -an
Ab.	-ā	-ān
Ag.	-ē	-ē

#### Nouns in a Consonant.

N.A.	bhaiṇ, sister	bhaiṇ
G.	bhaiṇ -ēṇ	bhaiṇ -ī kēṇ
D.	-ē	-in
Ab.	-ā	-iān
Ag.	-ē	-īē

## PRONOUNS.

## Sing.

	1st	2nd	3rd	āh, this
N.	añ	tñ	sñ. òh	ñh
G.	mēū	tēū	usēñ	isēū
D.A.	mēñ	tñi	us	is
L.	„ mñ	„ mñ	„ mñ	„ mñ
Ab.	mērā	tērā	usā	isā
Ag.	mēñ	tēñ	unī	inī

## Plur.

N.	as	tus	unā	inā
G.	asērū	tusērū	un kēñ	in kēñ
D.A.	āhan, asan	tuhan, tusan	unan	inan
L.	asan mñ	tusan mñ	„ mñ	„ mñ
Ab.	asān	tusān	unān	inān
Ag.	ahan, asau	tuhan, tusau	unhē	inhē

There is another form of the 3rd Pers. Pron. *tē*, which is thus declined:—

Sing.	N. <i>tē</i> .	G. <i>tasēū</i> .	D.A. <i>tas</i> .	L. <i>tas mñ</i> .	Ab. <i>tasō</i> .	Ag. <i>tēñ</i> .
Plur.	N. <i>tēñā</i> .	G. <i>tēñ kēñ</i> .	D.A. <i>linan</i> .	L. <i>linan mñ</i> .	Ab. <i>linān</i> .	Ag. <i>linhē</i> .

## Sing.

## Plur.

N.	kañ, who?	dzē, who	kañ	dzēñā
G.	kisēū	dzisēū	kin kēñ	dzin kēñ
D.A.L.Ab.	kis, &c.	dzis, &c.	kin, &c.	dzin, &c.
Ag.	kēñi	dzēñi	kuuhē	dzinhē
<i>kōi</i> , anyone, someone.	G. <i>kēñcēū</i> .	D. <i>kēñcē</i> .		
<i>kī</i> , what?	G. <i>kupēū</i> .			

Other pronouns are *kicch*, anything, something; *dzē kōi*, whosoever; *dzē kicch*, whatsoever.

The abl. pl. of the personal pronouns reminds us of the Kulāi dialect, where we find *āsāñ* or *āsā na*, *tusāñ* or *tusā na*, *linha nu*, *inha nu*.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *ā*, *ū*, *au*, *ō*, are indeclinable. Those ending in any of these letters change it to *-ē* for Obl. s. m., and N. pl. m., and *i* for Fem. Sing. or Plur. The genitives of nouns and pronouns come under this rule, as *ghōrēi zin*, the horse's saddle.

Comparison is expressed by the positive of the adjective used with the ablative of the noun or pronoun with which comparison is made as *chittā*, white (cf. Panjābi, *cittā*; Kulūi *shettā*, and *shittā* in Kulū Sirāj) *iē chittā*, whiter than this.

Demonstrative.	Correlative.	Interrogative.	Relative.
<i>ēhū</i> , like this	<i>tēhū</i> , like that	<i>kēhū</i> , like what?	<i>dzēhū</i> , like which
<i>ēthur</i> , so much or many	<i>tēthur</i> , so much or many	<i>kathur</i> , how much or many?	<i>dzēthur</i> , as much or many

## ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives.

## (Time.)

<i>hupbē</i> , now.	<i>tēdhī</i> , day after tomorrow.
<i>tēssā</i> , then.	<i>tsōūth</i> , day after that.
<i>kēssā</i> , when?	<i>hī</i> , yesterday.
<i>dzēssā</i> , when.	<i>parē</i> , day before yesterday.
<i>adz</i> , to-day.	<i>tsōūth</i> , day before that.
<i>kāla</i> , tomorrow.	

## (Place.)

<i>ērē</i> , here.	<i>dzērē</i> , where.
<i>ōrē</i> , <i>tērē</i> , there.	<i>irīā</i> , from here.
<i>kōrē</i> , where?	

## VERBS.

*Auxiliary.*

Pres. I am, &c.	heū	has	hā	ham	hath	ahan
Past I was	Sing. m. thiō	f. thiē	Pl. m. thiē	f. thi		

*Intransitive Verbs.*

## khirkṇu, fall.

Pres. Subj.	khirk -ā	-as	-ō	-am	-ath	-an
Fut.	khirk -an or -ēn	-al or -ēl	-ēl	-kamal	-ēl	-au
Fem.	-eun	-eul	-eul	-ameul	-eul	-eun
Imperat.	khirk khirkā					
Pres. Ind.	khirk -tau or	-tu	-tus or tōs	-tau or tu		
	-tam		-tath	-tē		
Fem.	-tē	-tē	-tē	-tam	-tath	-ti
Impf. Ind.	khirk -tau thiō (f. -tē thē)	Pl. -tē thiē (f. ti thi)				
Past Ind.	khirk -ō	-ō or -au	-ō or -au	-au	-au	-ē
Fem.	-ōi					
Pres. Perf.	khirkō	heū or aheū, &c.				
Plupf.	khirkō	thiō, &c.				
Past	khirkōi,	having fallen				

Some verbs have slight irregularities.

## bhōṇu, be, become.

Pres. Subj.	bhō -ā	-s	bhō	bhō -m	-th	-n
Pres. Ind.	bhōt -an or	-ō or -n				
Past Ind.	bhūō					

## aiṇu, come.

Pres. Subj.	aiā	aiā	aiē	ām	aiṭh	aiṇ
Fut.	aiṇ	aiyēl	aiyēl	aiṇōl	aiyēl	aiṇ
Imperat.	eui	aiā				
Pres. Ind.	aiṇtō, &c.					
Past Ind.	aiō f. aiōi					
Partic.	aiōbbāiō,	comer, about to come.				

## gāṇu, go.

Pres. Ind.	gāh -ā	-as	-ō	-am	-ath	-an
Fut.	gāh -an	-al	-al	-mal	-al	-an
Imperat.	gā	gāhā				
Pres. Ind.	gahātō					
Past Ind.	gāū	Pl. gē	F. Sing. & Pl. gēi			

## Transitive Verbs.

## kuṭṭu, beat.

Pres. Subj.	kuṭṭ -ā -as -ō -am -ath -an
Fut.	kuṭ -ṭan -ṭal -ṭal -mal -ṭal -ṭan
Imperat.	kuṭ kuṭṭā
Pres. Ind.	kuṭ -tau (or -tu or -tō) -tus or -tōs -tau or -tu or -tō -tam -tath -tē
Fem.	-tē -tē -tē -tam -tath -ti
Imperf. Ind.	kuṭ -tau thiō (f. -tē -thē) Pl. -tē thiā (f. ti thi)
Past Ind.	kuṭ -tō (f. -tē Pl. tē f. ti) with agent case of subject, kuṭṭō agreeing with object.
Pres. Perf.	kuṭṭō hā with agent case of subject, kuṭṭō hā agreeing with object.
Plupf.	kuṭṭō thiō with agent case of subject, kuṭṭō thiō agreeing with object.
Partic.	kuṭtan, beating; kuṭṭō or kuṭṭū, beaten.

Some verbs exhibit minor divergences.

## khāṇō, eat.

Past. Ind.	khāṭō.
Fut.	khān.
Past	khāū.
Partic.	khāū or khāūō, eaten.

## piṇō, drink.

Pres. Ind.	pītō.
Fut.	pian.
Past Partic.	pēōū.

## dēṇō, give.

Pres. Ind.	dētō.
Fut.	dēn.
Past	dittōū.

## dzōṇu, say.

Pres. Ind.	dzōṭā.
Fut.	dzōn.
Past	dzōñ.

karnu, do.

Pres. Ind.	kartō.
Fut.	karn.
Past	kōṭ.

dzāṇṇu, know.

Pres. Ind.	dzāṇtu.
Fut.	dzāṇan.
Past	dzāṇū.

āṇṇō, bring.

Pres. Ind.	āṇtō.
Fut.	āṇan.
Past	āṇō.

nēṇō, take, take away.

Pres. Ind.	nēṭō.
Fut.	nēn.
Past	nēō.

Verbs appear to have two past participles, thus from *khāṇō*, eat, we have *khāu* and *khāuō*; from *gāṇu*, go, *gēu* and *gēuō*. Probably the shorter is the ordinary past participle, and the longer the stative participle, the meaning here being *eaten* and *in the state of having been eaten*, *gone*, and *in the state of having gone*.

The Pres. Subj. with a negative is used to express the sense of a negative Pres. Ind., *tū kujērōṭī na khās*, why art thou not eating bread?

The Past Cond. is rendered by the Pres. Subj. with *thiō*:—*tū ɛs hiō aṭ kuttā thiō*, if thou hadst come I would have beaten thee.

In the sentences below *aheū* and *āhē* or *āhē* will be noticed for *heū* and *hā* in the present auxiliary. Probably *a* may be prefixed all through the tense.

Bhaḷṣī does not differ greatly from Bhadravābī. The following words as compared with the corresponding words in the Bhadravābī list will show the approximation.

bāb, bāji, father.  
 hai, mother.  
 kāk, brother.  
 bhāi, „  
 binyi, sister.  
 bhain, „

bōkut, son.  
 kō, „  
 kūr, daughter.  
 kuī, „  
 rōn, husband.  
 meupash, husband.



zanān, wife.  
 muṭṭār, man.  
 kuṣṇāṇṣh, (nasal n), woman.  
 kō, boy.  
 kui, girl.  
 gōr, cowherd.  
 puhāl, shepherd.  
 tsōr, thief.  
 ghōr -ō, horse.  
       -ē, mare.  
 dānt, ox.

gaū, cow.  
 bhaī, buffalo.  
 tshōrō, he-goat.  
 tshēllē, she-goat.  
 dhlēdd, sheep.  
 kutar, dog.  
 kutrē, bitch.  
 eutsh, black bear.  
 dhlībbhū, red bear.  
 dlāg, leopard.  
 khōtrū, ass.

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SENTENCES.

1. Tēu naū kē hā ? What is thy name ?
2. Ēs ghōrēi kēthri umbar hā ? How much is this horse's age ?
3. Iṛṣ Kashmir kēthri hā ? From here how much is Kashmir ?
4. Tē habē gharē maṭh kēthar ahan ? In thy father's house how many sons are there ?
5. Aū adz dūrnā haṇṭhi āūō āheū. I to-day from far walking have come.
6. Mēu piṭlō kō tisēi bhaiṇ sāthēṣ biāhō āhē. My uncle's son is married with his sister.
7. Gharē madz chittē ghōrēi zin āhē. In the house is the white horse's saddle.
8. Tisēi piṭhē puṭṭh zin kashā. Upon its back bind the saddle.
9. Mēi tisēu kō matō kuṭṭō. I beat his boy much.
10. Tē dhārē puṭṭh gauṣ tshēlli tsārtō āhē. He upon the hill cows and goats grazing is.
11. Us buṭṭē hēṭṭhē ghōrē puṭṭh tē bishōū āhē. Under that tree upon a horse he seated is.
12. Tisēu bhēi appi bhainā barō āhē. His brother is bigger than his sister.
13. Tisēu mul adhāi rupayyō hā. Its price is two and a half rupees.
14. Mēu bābō us nikrū gharē madz bhōtō. My father lives in that little house.
15. Us rupayyē dēth. Give him rupees.
16. Usā rupayyē ēpi tshaḍḍ. From him take (those) rupees.
17. Tē hacchō kuṭṭath tē shēli sāi bannbath. Beat him well and bind him with ropes.

18. Khūbā pāṇi keuḍh. From the well take out water.
19. Mērā āgrē tsalā. Walk in front of me.
20. Kisēū kō tērā pattā òintō. Whose boy comes behind thee?
21. Tēf kisā mullē āṇō? From whom hast thou brought it?
22. Ḍḷaūā haṭṭibālē kaṇṇā aṇḍ. From the village from a shop-keeper (I have) taken it.

# PĀḌARĪ.

## NOUNS.

### Masculine.

#### Nouns in -ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	ghōr-ā, horse	ghōr-ē
G.	-ar	-ī kar
D.	-as	-ī
Ab.	-ēl	-ī kal
Ag.	-ē	-ī

#### Nouns in a Consonant.

N.	badhēl, ox	badhēl
G.	badhēl -ar	badhēl kar
D.	-as	badhēl
Ab.	-ēl	badhēl kal
Ag.	-ē	badhēlē

bab, father, has G. bābbar; D. bābbas; Ab. bābbal;  
Ag. bābbē.

#### Nouns in -ī.

N.	hāithī	hāthī
G.	haithiar	haithī kar
Ag.	haithī	haithī

### Feminine.

#### Nouns in -ī.

N.	kōi	kūi
G.	kūy -ar	kūi kar
D.	-as	kūi
Ab.	-al	kūi kal
Ag.	kūi	kūi

ghōrī, mare, has G. ghūrē; D. ghūrēs.

#### Nouns in Consonant.

bhēn, sister, has G. bhēnar; Pl. bhīn; G. bhīnī kar.

## PRONOUNS.

## Sing.

	1st	2nd	3rd	sh, this
N.	aū	tū	ōh	ōh
G.	mēōṇṇ, mēṇ	tēōṇṇ, tēṇ	tasar	asar
D.	meuṭ, maṭ	tōṇ	tas	as
Ab.	māl	tāl	tasal	asal
Ag.	maṭ	taṭ	tōiṇi	ōiṇi

## Plur.

N.	as	tus	ūṇṇ	ēōṇṇ
G.	hiēṇṇ	tōṇṇ	taṭ kar	aṭ kar
D.	āsē	tusē	taṇṇbē	aṇṇbē
Ab.	as kal	tus kal	taṭ kal	aṭ kal
Ag.	āsē	tusē	taṇṇbē	aṇṇbē

*kāṇḥ*, who? has G. *kasar*; Ab. *kasal*; Ag. *kēṇ*.

*ki*, what? has G. *kuṇṇ*.

Other pronouns are *deṣ*, who; *kich*, something, anything; *deṣ kaṇṇ*, whoever; *deṣ kich*, whatever.

There is a neuter form of the 3rd personal pronoun, sometimes used in the locative (with postpositions) for inanimate objects; as *tath kuṭhī andar*, in that house. It is found also in Kashmiri.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns; otherwise they do not appear to be declined. See sentences 4, 6, 7, 8, 12 at the end.

Comparison is expressed by means of the positive of the adjective with the ablative of the noun or pronoun with which comparison is made, as:—*chēṭa*, white; *tasal chēṭa*, whiter than that.

Demonstrative.	Correlative.	Interrogative.	Relative.
eurb, like this	toṛh, like that	kēōrh, like what?	deṣōrb, like which
attar, so much or many	tattar, so much or many	kattar, how much or many?	dzattar, as much or many

## ADVERBS.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives :—

## (Time.)

himmī, now.  
tapal, then.  
kapal, when?  
dzapal, when.  
shūi, tomorrow.  
tlēan, day after tomorrow.  
tsōūthi, day after that.

hī, yesterday.  
parē, day before yesterday.  
tsōūthi, day before that.  
ka'dī, sometimes, ever.  
ka'dī na, never.  
ka'dī ka'dī, sometimes.

## (Place.)

iēur, here.  
ēenl, „  
ētt̄h, „  
tār, tōr, there.  
ōl, „  
ōtt̄h, „  
tat̄th, „  
tal, „  
kōr, where?  
kōl, „  
kōtt̄h, „  
dzār, where.

dzal, where.  
dzat̄th, „  
iēur tikar, up to here.  
līi, from here.  
bīb, up.  
nainḍ, down.  
nērē, near.  
dūr, far.  
agar, in front.  
paṭtar, behind.  
āndar, inside.  
bāhr, outside.

\* Others are *kyēs*, why; *ā*, yes; *na*, no; *chēr*, well; *hasdl*, quickly, *is galar dōstī*, for this reason.

## Conjunction.

*dzai*, if.

## PREPOSITIONS.

The commonest prepositions have been mentioned in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond.  
wār, on this side.  
āndar, in.  
paḍ, beneath.  
peur, upon.

maī peur, near me.  
maī samēt, with me.  
tasar dōstī, for him.  
tānē peur, towards them.

## VERBS.

*Auxiliary.*

Pres.	I am, &c., mas. han <sup>a</sup> , fem. hin <sup>i</sup> , all through.
Past	I was. Sing. m. thē <sup>a</sup> , f. thī, Pl. thēē, f. thī.

*Intransitive.**dzhāraṇ, fall.*

Fut.	dzhār -al -al -al dzhurūl dzhār -nal -nal
Fem.	dzhair -ēl -ēl -ēl dzhur -ēl dzhair -nē <sup>i</sup> -nē <sup>i</sup>
Imper.	dzhār
Past Cond. or	
Pres. Ind.	dzhār -na, Pl. dzhairnē.
Fem.	dzhairnī, all through.
Impf. Ind.	dzhārna thē <sup>a</sup> , Pl. dzhairnē thēē
Fem.	dzhairnī thī.
Past Ind.	dzhāra, Pl. dzhairē.
Fem.	dzhairī
Part.	dzhārna, falling ; dzhair <sup>i</sup> -kar, having fallen.

The following show slight variations :—

*bhōṇ, be, become.*

Fut.	bhōl bhōl bhōl bhōl bhōnal bhōnal
Fem.	bhō <sup>i</sup> bhunē <sup>i</sup>
Past Cond. or	
Pres. Ind.	bhōna, f. bhu <sup>i</sup> nn <sup>i</sup>
Past Ind.	bhō, Pl. bhōē, f. bhūi.

*adzaṇ, come.*

Fut.	ōzul ōzul ōzul ōzul aznal aznal
Fem.	azil ēznīl
Imperat.	aib adzai
Pres. Ind.	azna, Pl. aznē, f. aiznī
Past	ā, f. āē, Pl. āē, f. ēi.

*ghēṇ, go.*

Fut.	ghaū ghēl ghēl, &c.
Imperat.	gah ghē
Pres. Ind.	ghēna
Past	gā, f. gōi, Pl. gāē, f. gōi.

	<b>bēshaṇ</b> , remain, sit.
Fut.	bīshul bēshal bēshal bīshul bēshnal bēshnal
Fem.	bēshēl
Imperat.	bēsh bēshai
Pres. Ind.	bēshna
Past	bēthā
Part.	bīhōr, in the state of having sat.

## TRANSITIVE VERBS.

**kōṭaṇ**.

Fut.	kūtal kōtal kōtal kūtal kōtnal kōtnal
Fem.	kūtal kōtēl kōtēl kūtal kuṭnē <sup>l</sup> kuṭnē <sup>l</sup>
Imperat.	kōṭ kōtai
Pres. Ind. or	
Past Cond.	kōtnā, Pl. kōtnē, fem. kōtēnī
Imperf.	kōṭn -ath -ath -ath -ēth -ēth -ēth
Fem.	kōtēnēth <sup>l</sup> , all through.
Past	kōṭṭa (Pl. kōṭṭā, f. kōṭṭī), with agent case of subject; kōṭṭa agreeing with the object.
Part.	kōṭnā, beating; kōṭṭa, beaten; kōṭōr, in the state of having been beaten, kōṭṭikar, having beaten.

**khāṇ**, eat.

Pres. Ind.	khānna
Past	khā, f. khai.

**pīṇ**, drink.

Pres. Ind.	pīnā
Past	pīā, f. pī
Part.	pīōr, in the state of having been drunk.

**dīṇ** or **dēṇ**, give.

Pres. Ind.	dyēn <sup>a</sup>
Fut.	daū dēāl, &c.
Past	dyittā

**lēṇ**, take.

Pres. Ind.	lēnā
Fut.	lēā lēāl, &c.
Past	lēa
Part.	lēaur, in the state of having been taken.

**bōlaṇ**, speak.

Pres. Ind.	bōnna
Part.	bōlōr, in the state of having spoken.

karaṇ, do.

Pres. Ind.	karna.
Fut.	kōrul
Past	kēā
Part.	kēaur, in the state of having been done.

*ghīn* (*ghin*) *adzan*, bring, and *ghin ghēn*, take away, are conjugated like *adzan*, come, and *ghēn*, go, respectively. With this *ghin*, having the sense of *take*, should be compared Lahudā *ghinā*, take.

It will be noticed that two forms of the 1st Sing. Fut. are found, one ending in nasal *n*, apparently confined to verbs whose roots end in a vowel, as *ghaū*, from *ghēn*, go; *daū*, from *dīn* or *dēn*, give; *lēū*, from *lēn*, take; the other being the ordinary form in *-l* or *-ul*, as *kōrul*, from *karna*, do; *bīshul*, from *bēshan*, sit.

Epenthetical vowel changes are not uncommon. Thus from *baṇān*, make, we have *baṇaiṇ dēn* or *baṇaiṇi dēn* (Urdu, *banā dēnā*); from *rakkhan*, place, *raikh tshar* or *raikhī tshar* (Urdu, *rakh chōr*); from *parhan*, read, *parhaiṇ dē* or *parhaiṇi dē* (Urdu, *parh dē*). So *khalan*, cause to eat, changes to *khalaiṇ* when in agreement with a fem. noun; *dzhārna*, falling, has pl. *dzhairnē* and fem. *dzhairnī*, and *dzhairī kar* having fallen; fut. *dzhārnal* has fem. *dzhairnē*<sup>11</sup>; *bhōnna*, being, has fem. *bhuṇnī*; fut. *bhōnal* (I shall be) has f. *bhūnē*<sup>11</sup>; see verbs passim.

The *ē* in *thēē* and *kōēṇi* above and in *hinē* and *hanē* below (sentences 4 and 13) should, strictly speaking, be above the line. On account of difficulties of type it is printed on the line.

## NUMERALS.

1—yak.	11—yārah.
2—dūi.	12—bārah.
3—tlāē.	13—tēirah.
4—tsōur.	14—caudāh.
5—pānz.	15—pandrah.
6—tshai.	16—shōrāh.
7—satt.	17—satārah.
8—atth.	18—atlērah.
9—nau.	19—unnih.
10—dash.	20—bīb.

The first syllable of *dūi* and *tlāē* and *shōrāh* is pronounced very long. It is probable that the common people count by scores and do not use separate numbers between 20 and 100 (*sau*). The following numbers used by some are doubtless due to communication with towns.



27—sataiī.  
 29—upaitri.  
 30—trib.  
 37—sataattri.  
 39—uptāli.  
 40—cāliḥ.  
 47—satāli.  
 49—uṇunjā.  
 50—punjāḥ.  
 57—satunja.  
 59—unāṭh.  
 60—shatṭh.

67—satāṭh.  
 69—unhattar.  
 70—sahattar.  
 77—sathattar (pro-  
 nounced sat-hattar).  
 79—upāsī.  
 80—assi.  
 87—satāsī.  
 89—uṇānmē.  
 90—nabbē.  
 97—satānmē.  
 100—sau.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bab, father.  
 ij, mother.  
 bhāē, brother.  
 bhēṇ, sister.  
 kuā, son.  
 kōi, daughter.  
 dhaiṇī, husband.  
 dznil, wife.  
 mauḥṇ, man.  
 khihōn, woman.  
 ghiṇṇū, "  
 gēṇbhar, boy.  
 kōi, girl.  
 pahāl, shepherd.  
 tsōr, thief.  
 ghōr-ā, horse.  
 -ī, mare.  
 badhāl, ox.  
 gā, cow.  
 māḥ, buffalo.  
 bakr-ā, he-goat.  
 -ī, she-goat.  
 daingē, sheep.  
 kōt-ar, dog.  
 -ēr, bitch.  
 yāsh, bear.  
 dlāhg, leopard.  
 gadhā, ass.

sūr, pig.  
 kōkkaṇ, cock.  
 kōkaiṇ, hen.  
 balā, male cat.  
 balai, female cat.  
 ūṭh, camel.  
 pōkkhar, bird.  
 glēz, kite.  
 suga<sup>il</sup>, fox.  
 hāthi, elephant.  
 haṭ, hand.  
 khur, foot.  
 nakk, nose.  
 ṭīr, eye.  
 tōtar, face.  
 dann, tooth.  
 kann, ear.  
 rōṭṭh, hair.  
 magir, head.  
 dzēbh, tongue.  
 pēt, stomach.  
 pyiṭṭh, back.  
 jān, body.  
 katāb, book.  
 kalam, pen.  
 mauzā, bed.  
 ghar, house.  
 gaḍōr, river.

pāaiṇ, stream (water).  
 phāṭ, hill.  
 mādān, plain.  
 baiḡ, field.  
 ruaiṭ, bread.  
 pāaiṇ, water.  
 ḡēḡh, wheat.  
 kukkurī, maize.  
 bōṭṭ, tree.  
 ṭhāḡ, village.  
 shaihr, town.  
 baṇ, jungle.  
 macchī, fish.  
 bat, way.  
 phal, fruit.  
 mās, meat.  
 duddh, milk.  
 ṭhūl, egg.  
 ghiṭ (accent on second  
 syllable), ghi.  
 tēl, oil.  
 tshāh, buttermilk.  
 diṣū, day.  
 rāt, night.  
 diṣ, sun.  
 tsainnē, moon.  
 tāra, star.  
 bāt, wind.  
 mēḡh, rain.  
 dhupp, sunshine.  
 bhārā, load.  
 bēdzā, seed.  
 lōh, iron.  
 chōḡ, good, clean, beautiful.  
 burā, bad.  
 bōrā, big.  
 māṭhar, small.  
 nīmṭā, lazy.  
 khara, wise.  
 bēṭal, ignorant.  
 haṣāl, swift.  
 pain, sharp.

adhām, high.  
 alag, ugly.  
 atārā (accent on second  
 syllable), ugly.  
 ṭhaṇḍā, cold.  
 tāṭṭā, hot.  
 mēṭṭhā, sweet.  
 tēār, ready.  
 kam, less, little.  
 matā, more, much.  
 sōbh, all.  
 bhōṇ, be.  
 adzaṇ, come.  
 ḡhēṇ, go.  
 bēṣhaṇ, sit, remain.  
 lōṇ, take.  
 diṇ, dēṇ, give.  
 dzhāraṇ, fall.  
 kharbhōṇ, stand (*lit.* become  
 standing).  
 hēraṇ, see, look.  
 khāṇ, eat.  
 piṇ, drink.  
 bōlaṇ, speak, say.  
 uṇhaṇ, sleep.  
 karaṇ, do.  
 kōṭaṇ, beat, strike.  
 paryanaṇ, recognise.  
 puṣhaṇ, arrive.  
 naṣhaṇ, run.  
 naṣh ḡhēṇ, run away.  
 baṇāṇ, make.  
 rakkaṇ, place.  
 hak dēṇ (diṇ), call,  
 (*lit.* give call.)  
 mēaṇ, meet, be obtained.  
 ḡhitaṇ, learn.  
 paṛhaṇ, read.  
 lyēkhaṇ, write.  
 maraṇ, die.  
 khaṇaṇ, hear.  
 ḡhiraṇ, move away.

paiṭi adzaṇ, come back.  
 haṇḍaṇ, flow.  
 shatsaṇ, fight.  
 dzittaṇ, win.  
 hāraṇ, be defeated.  
 haṇḍi ghōṇ, go away.  
 tshaṇaṇ, sow.

dzōṭṣē dōṇ, plough.  
 khalāṇ, cause to eat.  
 piāṇ, cause to drink.  
 khuṇāṇ, cause to hear.  
 tsaraṇ, graze.  
 tsāraṇ, cause to graze.  
 uṇhaṇ, lie down.

## SENTENCES.

1. Tau nē ki haṇ<sup>a</sup>? What is thy name?
2. Ēh ghōṛar kat barh haṇ<sup>a</sup>? How many years has his horse?
3. Īri Kashmīr katēri dūr baini? From here how far is Kashmīr?
4. Tiēṇ bābbar kat gōbhar hinē? How many sons has your father?
5. Ādz aū barā dūral aur haṇ<sup>a</sup>. To-day I from very far have come.
6. Miēṇ māṭhar bābbar gēōbhur tasēr bhāṇi samēt bēāh kēō na (or kēōr haṇ<sup>a</sup>). My uncle's (small father's) son has married his sister.
7. Gih chēta ghōṛar kāṭhi hinē. In the house the white horse's saddle is.
8. Tasēr piṭṭh par tshaṇē. Put it on his back.
9. Maī tasar kōā matā kōṭā. I beat his son much.
10. Sē phāṭ peur gēi tē beu<sup>k</sup>ēr tsārna. He on the hill is grazing cows and goats.
11. Sē tas bōṭṭē paḍ ghōṛē peur biṭhōr haṇ<sup>a</sup>. He under that tree is seated on a horse.
12. Tasar bhāē apaṇ bhēṇal bōra haṇ<sup>a</sup>. His brother is bigger than his sister.
13. Tasar mul tlāē rupaē haṇē. Its price is three rupees.
14. Miēṇ bāb tath māṭhar kuṭhī āndar haṇ<sup>a</sup>. My father is in that small house.
15. Tas rupaē dēi tshaṇē. Give him rupees.
16. Tasal rupayyē ial adzai. From him bring rupees.
17. Tas maihn kōṭikar radzūri ki dīaṇḍhō. Having beaten him well bind him with ropes.
18. Khūhal pāiṇ kaḍḍh. From the well draw water.
19. Māl agar agar haṇḍ (haṇḍh). Before me walk.
20. Tiēṇ peuittar kasar kōā haṇ<sup>a</sup>? Whose boy is behind you?
21. Sē kasal mullē āna? From whom did you buy that?
22. Thāwar haṭi ēttah āna. From the shopkeeper of the village I brought it.

## SANSI GLOSSARIES.

### INTRODUCTION.

In the Panjāb census of 1901 no less than 18,180 person were returned as belonging to the criminal tribe of the Sāsis. In describing them perhaps I may be permitted to quote words I have used elsewhere. "The Sāsis are a deeply interesting people. Sunk low in the scale of civilisation, addicted by nature and education to criminal habits, clinging to traditional beliefs peculiarly their own, living in the midst of, yet holding aloof from, other races, they invite the attention of students of ethnology and students of comparative religion alike. But their linguistic interest is paramount. Being criminals, they conceal their language with scrupulous and extraordinary care. The Sāsi dialect may be subdivided into two, the main dialect and the criminal variation. While the former will certainly repay time spent on it by students of language, the chief interest lies undoubtedly in the latter. Here we have the remarkable phenomenon of a dialect which owes its origin to deliberate fabrication for the purpose of aiding and abetting crime. Sāsis themselves are unaware of its source; yet in the presence of strangers they unconsciously use a dialect which is not a growth but a conscious manufacture. So much has this now become part of themselves that Sāsis from all parts of the Panjāb will speak the same dialect, and be ignorant of the fact that what they call their language is partially, at least, a conscious imposture, a deliberate fraud, a carefully laid plot to keep in natural darkness deeds which would not bear the light."

The difference between the criminal variation and ordinary dialect consists mainly in the greater use in the former of strange words and in the systematic disguising of common words. In every-day speech they do not specially disguise their words; but it must not be forgotten that their dialect is different from Panjābi or Urdū or Hindī. It is not a thieves' argot: it is a distinct dialect. An account of its grammar, which I wrote seven years ago, will be found in the *Journal of the Asiatic Society of Bengal*, Vol. LXX, Part I, No. 1, 1901, p. 7 ff. Young children speak the ordinary dialect; they are not able to make the necessary criminal alterations. In fact I am inclined to think that the criminal

variety will come to be less and less used as the Sāsis habituate themselves more and more to the practices of respectable society. At present most of them, in the Panjāb at any rate, live in Government Reservations under strict discipline. Many, however, on special license live scattered here and there in various towns and villages.

There is no doubt that their grammar and vocabulary are affected by surrounding languages. The glossaries here given consist of words used by Sāsis who live in the Panjāb. They certainly have a Panjābi colouring which would be lacking in the speech of Sāsis who had never been out of the United Provinces. Yet the great majority of the words must be the same for all.

For convenience sake I have divided the words into two parts—first, those which appear to me to be natural Sāsi words, and second, those which appear to have been deliberately altered from Panjābi or Urdū or Hindi words. Opinions may differ as to which are original words and which are disguised, but it is not a matter of great importance. This division, which in any case will be approximately correct, has been made merely for the sake of facility of reference.

The altered words call for some explanation. Sāsis can, when there is need, change the form of any word, and a vocabulary to include all such changed words would be co-extensive with a dictionary of the language of Panjābi villages. In this glossary I have inserted only those not very numerous words whose altered forms have become so stereotyped as to be virtually new words.

The following are the commonest changes. The Roman numerals refer to the section of the glossaries :—

*g* is sometimes inserted when *r* or *ṛ* is both followed and preceded by a vowel (*h* not being considered) :—as, *jēhrgā*, *kēhrgā*, *mērgā*, *tērgā*, *mhārgā*, *tuhārgā*, *nhārgā*, from *jēhra*, *kēhra*, *mēra*, *tēra*, *mhāra*, *tuhāra*, *sarā* (all in XVII). It is inserted also in *kōggi* (XVIII) from *kōṛi*.

Words beginning with *ā* frequently change *ā* to *kō* ; as, *kōdmī* (X), *kōṭṭā* (XIII), *kōnnā* (XIV), *kōdhā* and *kōṭh* (XVII), *kōj* (XVII), from *ādmī*, *āṭā*, *ānnā*, *ādā*, *āṭh*, *āj*. Cf. also *khōṭh* (XII), from *hāṭh*.

Words beginning with *a* often alter it to *ku* ; as, *kukkhī* (XII), *kurji* (XIV), *kuggē* and *kundar* (XVIII), from *akkhī*, *arjī*, *aggē*, *andar*. Cf. also *kūṭī* (XIV) from *hāṭṭī*.

*Kahnā* and *rahna* become *kauhgnā* and *rauḥgnā* (XVI), *hōnā*, *dēnā*, *lēnā* become *hōpnā*, *dēpnā*, *lēpnā* (XVI).

Words beginning with a vowel or with *h* followed by a vowel, often

prefix *b* (or substitute it for *h*) as, *hindū* (X), *bēk*, *bān* (XVII), *biw*, *bēthi* (XVIII), for *Hindū*, *ēk*, *śā*, *iw*, *ēthi*.

Words beginning with *p* generally change *p* to *n*, as *nair*, *nēf* (XII), *nāgg* (XIV), *narhnā* and *nūchnā* (XVI), *nanj*, *nācc* and *nanjāh* (XVII), *narsō* (XVIII), *nhittā*, from *pair*, *pēt*, *pāgg*, *parhna*, *pūchnā*, *panj*, *pānc*, *panjāh*, *parsō*, *phittā*.

Words beginning with *b* generally change *b* to *c* or *ch*; as, *chattū* (X), *chūhā* (XIV), *cōli* (XV), *chatānā* (XVI), *chauht* (XVII), *chalak*, and *chāhar* (XVIII), from *Bhattū*, *būhā*, *bōli*, *batānā*, *bahut*, *bhalak* *bāhar*.

*n* is used as a disguising letter for various other words, as, *nhik* (XVII) from *thik*, *nhānēdār* (X) from *thānēdār*, *nhānā* (XIV) from *thāna*, *nikat* (XIV) from *ṭikat*, *nōmbū* (XIV) from *ṭombū*, *nālli* (XIV) from *lālli*, *nāli* (XVII) from *cāli*, *nōri* (XV) from *cōri*, *nhōllē* (XIII) from *chōllē*, *nhikhnā* (XVI) from *sikhnā*, *nhir* (XII) from *sir*, *nhakkā* (XVII) from *sakkā*, *nāhb* (X) from *sāhb* (*śāhib*), *naihr* (XIV) from *shahr*.

Different letters are changed to *kh*.

*khikhnā* (XVI) from *likhnā*; *khari* (XV) from *marji*; *khikā*, *khas*, *khīs*, and *khasi* (XVII) from *nikā*, *das*, *bīs*, and *assi*.

*kha* is more or less indiscriminately prefixed to words as *kharājū* (XVII) for *rājī*; *khaḍīthā* for *ḍīthā*, seen; *khaḍpaygrā* for *ḍepaygrā* = *ḍēḷgā*, I will give.

*kh* is prefixed in *khūpar*, *khūparā* (XVIII) from *ūpar*.

*qha* is similarly employed, as *qhagalh*, from *galh*, throat.

Some words transpose prominent consonants, as *cāmī* from *mōcī* (X) and *chāmī* from *māchī* (X).

*k* is changed to *r* in *runji* and *rhāt* (XIV), from *kunji* and *khāt*.

*b* is employed in *bēdra* (XIV), from *jandrā*; *ban* (XV), from *san*; and *baunnā* (XIV), from *sōna*.

There are still other changes which hardly admit of classification. Thus from *cār*, we get *caug*; from *caggā*, *cēggūā*; and from *bhūkhā* *jhūkha* (all in XIII), from *Musalmān*, *Dhumalmān*; and from *sipāhi*, *gupāhi* (X); from *ṣandūq*, *nadhūk*, and from *lāthi*, *barlāthi* (XIV); from *nikalnā*, *khigalnā*; and from *rakhnā*, *rēkhwaṇā* (XVI); from *waihrā*, *chaihr* or *chaihrā* (XI); from *duhāi*, *duhōngi* (XVIII).

Pronunciation calls for a few remarks. In the Panjāb Sāsī pronounce most words as Panjābis would pronounce them. There are, however, special points to be noticed. They have, in some words, a peculiar fashion of shutting off a long vowel. These words, so far as I have noticed, are monosyllabic. In the glossaries which follow, this

vowel is indicated by the doubling of the consonant which follows; thus, *nātt*, load of grain; *bāss*, boiled fat; *khūpp*, salt; *bāpp* father; *pūtt*, son; *gāndd*, anus. Verbs which end in *ānā*, have the first *a* greatly lengthened in the present participle. Thus in *gumātā* and *batātā*, from *gumānā* and *batānā*, the middle vowel is strangely prolonged. A similar remark applies to the first vowel of some past participles. Thus, *huā*, *kiyā*, *diyā* in Urdū, become *hāwā*, *kiyyā*, *diyyā* in Sāsi, the first vowel being very long. This is the case also with the *u* of *kūā*, well (see V).

In the vocabularies interest attaches to the legal words *cārāwā*, advocate; *carāwī* the *carāwā*'s wages; *gadḍī*, plaintiff or defendant; *bīndā*, ordeal; *ḷhā*, fee of one rupee; *sair*, legal statement; *saihl*, notice or warning; *rā*; and *jāt*, justice or judgment; *bērāsī*, injustice. The words relating to stealing or cattle-poisoning are also worthy of notice. They are *baut* and *gaim*, thief; *chaggī*, *daūti* and *lakṛī*, poisoned stabbing instruments; *gōḷī*, *tēari* and *ḥīmā*, poison; *gaunā*, place in the inside of the throat for concealing coins; *ṭombū*, 'jemmy'; *kōkā*, sign; *pīggī*, following up a thief; *bautī* and *gaimī*, theft.

The glossary of original words contains 300 words including feminine forms, or, excluding the latter, 265 words. I cannot hope that I have secured all the special words employed by Panjāb Sāsis, but I do not think their vocabulary can be much more extensive than is here represented. The glossary of disguised words comprises 126 words, excluding feminine forms. These figures do not take account of the Appendix. It is interesting to reflect that the vocabulary of a criminal tribe is, after all, not very large, even in the case of a dialect so well composed and so clearly defined as that of the Sāsis. Owing, however, to the system of disguise, it is quite impossible for one not initiated to understand anything at all of a Sāsi conversation when the speakers do not desire to be understood. The linguistic interest of the dialect is out of all proportion to the extent of its vocabulary.

This is not the place for entering upon a discussion of the linguistic position of the Sāsi dialect. It is sufficient to say that it, like Gujari, is closely connected with the Rājasthānī system of dialects. These in turn have a marked resemblance to the forms of speech found between Camba and Simla. The causes of this connection are still in obscurity, but we may look for a scholarly and valuable pronouncement on the subject from the pen of Dr. G. A. Grierson in one of the forthcoming volumes of the Linguistic Survey of India. Dr. Grierson has referred briefly to the matter in the chapter on Languages in the Report



of the Census of India, 1901. On pp. 70-72, of Part IV of this Volume, I have mentioned some of the points of resemblance between Sāsi and other dialects. It seems hardly profitable at present to continue the investigation much further on the same lines, but those desirous of working out further similarities may compare the sketch of Sāsi Grammar referred to above with the dialects treated of in Parts I to III here. In the meantime the following comparative table, supplementary to pp. 70-72 of Part IV will be sufficient. The practical identity of the Sāsi Future with that found in Maṇḍālī, Sukēti and Bilaspūri (see below) is very remarkable.

	1st Per. Pron Nom.	1st Plur. Gen.	2nd Plur. Gen.
Sāsi	haũ	mhārā	tuhārā
Baghāṭi	aũ	māhrā	tāhrā
Kiṭṭhali	ā	māhrō	
Kōṭ Gurūi		māhro	thārō
Inner Sirāji	hā	mhāran	thārau
Outer Sirāji	hū	mhārō	thārō
Maṇḍālī	haũ	mhārā	
Kāngri	hū	mhārā	
Bhaṭṭālī			tuhārā

Kuḷni and Sainji have *haũ*, Curāhi, Bhadravāhi, Bhaḷēsi and Pāḍari *aũ*; Eastern Kiṭṭhali *ā*; and Kōṭkhāi *ā*.

The Sāsi Agent Sing. ends in -ē. In Kāngri it generally ends in the same way.

The Sāsi future ends in *ngṛā* or *ng*: thus we have *hōngṛā* or *hōng* I shall be, *māraṅgṛā*, or *māraṅg*, I shall eat. The Future in *ng* is reproduced exactly in Maṇḍī and Sukēt, where we have *hūng* (or *hūghā*) and *māraṅg* (or *mārgḥā*), that in *ngṛā* is found in Bilāspūr, the state adjoining Sukēt on the south, where we get *hōngṛā* and *māraṅgṛā*. W. Bilāspur has *hūngḥā* and *māraṅghṛā*. Compare with this Kāngri *hūngḥā* and *mārgḥā*, Bhaṭṭālī *hūngḥā* and *mārgḥā*.

The following is a table of Adverbs of place:—

	here	there	when?	where?
Sāsi	ṣṭṭhi	ōṭṭhi	karē	jarē
Curāhi	ṣṭṭhi	ōṭṭhi	kōre	jērē
Bhadravāhi			kōrī	zarī
Bhaḷēsi			kōrē	dzērē
Pāḍari			kōr	zār



Pronouns he, she, it or that, and this.

*Agent Sing.*

*Oblique Plur.*

Sāsi	uṇ iṇ	ṇ retained throughout
Bhadrawāhī	uṇī iṇī	ṇ retained throughout

The dialects which, like Sāsi, make their Pres. Part. in *-tā* are Curāhī, Bhadrawāhī, Bhaḷēsī and Pāḍarī.



## GLOSSARY OF SANSI WORDS.

*Note.*—References to other Sāsi words are to the same section of the Glossary unless when otherwise specified.

### I.—People.

badiā, snake-charmer, *f.* badiāṇī.  
 bōgrā, watchman (caukidār) or police inspector (thānēdār).  
 bāhṇ, sister.  
 bailā, Cūhrā, *f.* baili (see *cūcṇā*, *gōliā*, *nōkh*).  
 bāpp, father.  
 bāwmi, wife.  
 baut, thief (see *gaim*).  
 bhatāṇī, Sāsi woman.  
 bhattū, Sāsi man (in the Cūhrā argot *bhatū*). [*kīniā*].  
 bītrī, khattri, *f.* bītrāṇī (see *bōgnā*, *faqīr*).  
 bōrā, boy (see *mūṇḍā*, *nōkklā*).  
 bōri, girl (see *mūṇḍī*, *nōkklī*, *nikki*).  
 chāmḱ, Brahman, *f.* chāmḱāṇī.  
 carāwā, advocate in Sāsi dispute (see *gaddī*; also *carāwā*, *dhō*, *sair* in V, and *saihl* in VI).  
 cyūr, Sikkh, *f.* cyūrāṇī.  
 cūcṇā, Cūhrā (see *bailā*), *f.* cūcṇī.  
 dhāmpṇī, husband.  
 gaddī, plaintiff or defendant (see *carāwā*).  
 gaim, thief (*cf.* Qasāi word *gaimb* or *gaimbā* (see *baut*)).  
 gajētā, non-lowcaste boy.  
 gajēti, non-lowcaste girl.  
 gōliā, Cūhrā, *f.* gōllāṇ (see *bailā*).  
 kajjā, Jāt, *f.* kajji (English *codger*? See *khēṭā*).  
 kākā, father's younger brother.  
 kākī, wife of preceding.

khēṭā, Jāt, *f.* khēṭī (see *kajjā*).  
 kipiā, khattri (see *bītrī*). *f.* kipiāṇī.  
 kūmbhlā, potter (Urdu *kumhār*).  
*f.* kūmbhlāṇī.  
 mautī, mother.  
 munchī, writer, &c.  
 mūṇḍā, boy (see *bōrā*).  
 mūṇḍī, girl (see *bōri*).  
 naīthī, barber (Urdu *nāi*).  
 nōkklā, nēklā, boy (see *bōrā*).  
 nōkklī, nēklī, girl (see *bōri*).  
 nikki, little girl (see *bōri*; and *nikā* in VIII).  
 nōkh, Cūhrā, *f.* nōkhṇī (see *bailā*).  
 phūphā, father's sister's husband.  
 pūtt, son.  
 thōkā, carpenter (*cf.* Panjābi *thōkṇā*, to hammer).

### II.—Animals.

balēā, cat (accent on last syllable),  
*f.* balēāi (see *gaunā*, *kunā*).  
 bhūka, dog, *f.* bhūklī (see *kūta*); possibly onomatopoeic.  
 chābrā, *m.* goat, *f.* chābrī.  
 culḱā, *m.* cock, *f.* culḱī.  
 dhēbrā, *m.* cat, *f.* dhēbrī.  
 dōfā, *m.* iguana, *f.* dōph (Panjābi *gōh*); *dōfā*, *hīkan*, *jhandā* and *sirsā*, are names of different kinds of iguana.  
 ēḍrī, *f.* sheep.  
 gāddar, *m.* jackal, *f.* gāddarī.  
 gaunā, *m.* cat, ass. (See *balēā*).  
 hīkan, *m.* kind of iguana (see *dōfī*).

jaggar, *m.* feeble, poor animal (cattle) alive or dead, used by Cūhrās of dead cattle.

jhābbar, *m.* jackal.

jhaṇḍā, *m.* kind of iguana (Panjābi *jhaṇḍaul*, see *ḍōfā*).

jhāū, *m.* hedgehog, *f.* jhaihū.

kābrā, *m.* goat, *f.* kābrī.

kāṅgaḷ, *m.* bull; *f.* kāṅgli (see *laud*).

khimaṭ, *f.* buffalo.

kūdrā, horse; *f.* kūdrī.

kūkar, *m.* cock; *f.* kukkṛī.

kunēṣ, *m.* cat (accent on last syllable, see *balēā*).

kūtā, dog; *f.* kūṭī (see *bhūkaḷ*).

lālsī, *f.* cow (see *laud*).

laud, laudā, bull; *f.* laudī (see *kāṅgaḷ*, *lālsī*).

nōkh, *m.* mongoose, *f.* nōkhpī.

sirsā, *m.* kind of iguana, *f.* sirsi (Panjābi *hangirā*, see *ḍōfā*).

tāndli, *m.* louse (see *tusli*).

thūh, *m.* camel.

ṭūṇḍā, *m.* pig.

tusli, *f.* louse (see *tāndli*).

### III.—Parts of the Body.

[In this list *h* stands for human, *a* for animal, *b* for both human and animal, according as the words refer to the parts of the human body or the parts of animals, generally cattle.]

attā, *f.* *pl.* entrails (*b*). If the entrails are cut up into pieces each piece is called *att*, *f.*

bahārā, foreleg (*a*).

bāṇḍā, penis (*b*).

bāṇḍī, vagina (*b*).

baṛēandar, *f.* anus with adjoining parts (*a*).

bēllar, *m.* skin (*a*).

bēt, *m.* skin (*a*).

caurā, *m.* hind leg (*a*), used also by Cūhrās.

dhuddi, *f.* pelvis with flesh attached.

ḍōklā, *m.* woman's breast.

gāṇḍḍ, *f.* anus.

gaṇḍā, *m.* hollow place in throat formed by practice where small coins are concealed (word used also by gamblers).

kagar, *f.* spine (*a*).

gieli, *f.* knee-joint with flesh attached (*a*; used also by Cūhrās).

kanhērī, *f.* clavicle with flesh attached (*a*).

kanuā, *m.* back of neck (*a*), Cūhrā *kaunā*.

karōḷī, *f.* breast (*a*).

khūm, *m.* face (*h*; perhaps *mukh* inverted).

khurā, *m.* lower half of leg (*a*).

krūmbli, *f.* scapula with flesh attached (*a*). [Cūhrās.

mōhrā, *m.* breastbone (*a*), used by

paṭrī, *f.* lower part of back (*a*).

rambā, *m.* scapula with flesh attached (*a*).

rūkrā, *m.* kidney (*b*), Cūhrā *rukṛā*.

sammī, *f.* lower part of back (*a*).

ṭāmbā, *m.* woman's breast.

ṭēṇḍā, *m.* coccyx with flesh attached (*a*).

### IV.—Food.

bagollē, *m.* *pl.* gram.

bāss, *f.* boiled fat.

bērā, *m.* meat.

caī, *m.* water.

cūmbli, *f.* rice (in the husk).

dhāṇḍhā, *m.* carrion.

dhullā, *m.* gur (coarse sugar).

kanji, *f.* soup.

khissū, khisū, *f.* wheat.

khūpp, *m.* salt.

kuṇj, *f.* wheat.

*kurkṇī*, *f.* maize (*kukkrī* in various hill dialects. See Simla and Camba dialects; also dialects in Jammū State such as Bhadrāwāhī).

*mijh*, *f.* unboiled fat (*Cūhrā minj*).

*pāngat*, *m.* ghī (clarified butter).

*raink*, *m.* meat.

*tāndaḷ*, *m.* rice.

*tāndlī*, *f.* straw.

*ṭāphlṣ*, *m. pl.*, fodder.

*ṭāslī*, *f.* bread.

*ṭīmī*, *f.* bread. [see next word].

*ṭugrā*, *m.* food (Panjābī *ṭukrā*).

*ṭūk*, *m.* food.

*tuslṣ*, *m. pl.* barley.

*wassal*, *m.* onion.

### V.—Common Nouns.

*atthar*, *m.* quilt (placed below the sleeper). [dialects.

*bā*, *f.* wind. Cf. various hill

*baī*, *f.* word, matter (Urdū *bāt*), abuse (Urdū *gālī*), see *gappnī*.

*bagālā*, *m.* half a pice. [bit.

*bagālī*, *f.* eight annas, eight-anna

*balūā*, *m.* rupee (see *chill*, *labbā*, *rukṇā*).

*baḍewālā*, *m.* early morning.

*bēnā*, *m.* shallow brass vessel (Panjābī *channā*).

*bindā*, *m.* ordeal. Two kinds of ordeal are common. According to one the persons concerned dive into water or hold their heads under water. The one who stays under longer is deemed to have right on his side. According to the other a pice and a rupee are hidden in different lumps of dough. The truth lies on the side of the one who draws the rupee.

*biṇḍī*, *f.* ear ornament, ear-drop.

*bōgmā*, *f.* wealth.

*burkṇā*, *m.* huqqa, used also by Qasāīs and Cūhrās, cf. gamblers, *barkā*. The word is onomatopoeic (see *ṭogṇā*).

*carāwī*, *f.* wages given to *carāwā*, q. v. I.

*caughlī*, *f.* four annas, four-anna bit.

*chaggi*, *f.* piece of stick about a foot and a half long, with a poisoned needle at the end, used for poisoning other people's cattle with a view to securing the flesh and skin: (see *daṭṭī*, *gōlī*, *lakrī*, *tārī*, *ṭhīmā*) a word used by Cūhrās.

*chik*, *f.* sneeze (see *chikṇā* VII).

*chill*, *m.* rupee (see *balūā*), cf. gamblers' word *chillar*, Panjābī *chill*.

*daut*, *m.* early morning.

*daṭṭī*, *f.* same as *chaggi*, q.v., except that the stick is only a couple of inches long.

*dhāmā*, *m.* village.

*dhō*, *m.* rupee paid by each party on beginning a Sāsi law case, (see *carāwā* in I).

*dhōrmī*, *f.* two annas, two-anna bit.

*dhumk*, *f.* bad smell.

*ḍōklā*, *m.* pice.

*gā*, *m.* village. (Urdū *gāḍ*).

*gappnī*, *f.* word, matter (Urdū *bāt*), abuse (Urdū *gālī*), see *baī*.

*gēḍī*, *f.* instrument for carding cotton (Panjābī *ṣhamṇī*).

*gōlī*, *f.* poison, used chiefly for putting into the food of cultivators' cattle (used by Cūhrās).

*gulūbā*, *m.* tobacco.

*jiwī*, *f.* land.

*kāngrī*, *f.* movable mud fire-place.

*khāhtā*, *m.* way.

*khāt*, *f.* bed (*khaf* in Kashmiri, Pūnchī, Kairālī, Ḍōḍā Sīrājī, Bhadrāwāhī).

khaulā, *m.* house.  
 khiudh, *f.* quilt used to cover the sleeper.  
 khuṭā, *m.* iron and wood instrument for digging.  
 kōhḍ, *m.* large silver circle for the neck (see *kūhḍī*).  
 kōkā, *m.* sign.  
 kōndh, *m.* dark half of lunar month, *i.e.*, from about the 22nd of one lunar month to the 7th of the next.  
 kōthlī, *f.* tobacco pouch.  
 kūā, well (*u* pronounced very long, see *rūā* XIV).  
 kūḍhī, *f.* earthenware cooking pot (Panjābī *lauṛī* or *hāṇḍī*).  
 kūdrā, *m.* earthenware waterpot (Urdū *gharā*).  
 kūdrī, *f.* load of sheaves of corn, &c. (Panjābī *bhārī*).  
 kūhḍī, *f.* small silver circle for neck (see *kōhḍ*).  
 lābbā, *m.* rupee (see *balūā*).  
 lakṛī, *f.* cattle-stabbing instrument, same as *chaggi*, *q.v.*  
 lālī, *f.* night, *cf.* Arabic *laīla*.  
 lamkṇā, *m.* earring. (Panjābī *lamkṇā*, *hang*).  
 lōkṛī, *f.* wood (Urdū *lakṛī*).  
 nāhd, *m.* village.  
 nātī, *f.* load of grain, &c. (Panjābī *paṇḍ*).  
 nāṭhā, *m.* name.  
 nētri, *f.* sword.  
 pāgg, *f.* turban.  
 pauhṇī, *f.* shoe (Punchī *paunī*).  
 phal, *m.* house-breaking jemmy, (see *tōmbū*).  
 pirl, *m.* oil.  
 pīngī, *f.* fire.  
 ricrā, *m.* cloth.  
 ruknā, *m.* rupee (see *balūā*).

sair, *f.* legal statement made by plaintiff or defendant previous to the advocate (see *carāwā* in I).  
 sūtthan, *f.* kind of baggy trousers, Panjābī *sutthan*.  
 tēāri, *f.* poison given to cattle (see *chaggi*), a word used also by Cūhrās.  
 thimā, *m.* poison given to cattle (see *chaggi*), used by Cūhrās.  
 tōhṇā, *m.* huqqa (see *burkṇā*; *tōhṇā* in VII).  
 tōmbū, *m.* house-breaking jemmy (used also by Cūhrās); see *phal*.

## VI.—Abstract Nouns.

bauti, *f.* theft (see *baut* in I); used by Cūhrās.  
 bērasī, *f.* injustice (see *rās*); used by Qalandar. [*lagṇā*].  
 chōk, *f.* police inquiry (with *gaimī*, *f.* theft (see *gaim* in I); used by Cūhrās, *cf.* Qasāī *gaimbi*.  
 jadḍā, *m.* cold. (*cf.* Oṭter Sirājī *dzadāu*, Urdū *jārā*).  
 jāṭ, *f.* justice, judgment (see *rās*).  
 pīngī, *f.* following up a thief.  
 rās, *f.* justice, judgment (see *bērasī*, *jāt*), used by Qalandar.  
 satā, *f.* thirst (accent on second syllable).  
 saihl, *f.* legal warning or notice generally verbal (see *carāwā* in I).

## VII.—Verbs.

asarnā, come (Urdū *ānā*).  
 baṇṇā, flow (Urdū *bahnā*).  
 baiaṇā, sit (Urdū *baithnā*).  
 binkṇā, run.  
 chōkṇā, ostracise, outcaste.  
 cōkḍṇā, seize.  
 chōṅṅṇā, ask for, demand.

chikṇā, sneeze (see *chik*. V.).  
 ciḷappā, walk, go.  
 culkṇā, speak.  
 chōḍṇā, leave (Urdū *chōṛnā*).  
 ḍaṇṇā, enter, place (in latter sense equivalent of Urdū *ḍālṇā*).  
 ḍimṇā, eat (see *dūṭṇā*).  
 ḍiṭhā, past part. seen. (Panjābī *ḍiṭhā*).  
 dūṭṇā, eat (see *ḍimṇā*).  
 gaubḡṇā, go, pa. p. gauhgā, gone.  
 gum kūḷṇā, keep quiet (see *kūḷṇā*, *natthī kūḷṇā*). [lost].  
 gumṣṇā, conceal (Persian *gum*, *jasarnā*, go. (Urdū *jānā*).  
 khinṣṇā, run away.  
 khimṇā, weep.  
 khōṇā, open : Urdū *khōlnā*.  
 khusāṇā, laugh.  
 kūḡṇā, accuse, inform about, 'peach.'  
 kūḷṇā, do (used by Cūhrās).  
 lōṇā, beat, kill (cf. Cūhrā *lōṭhṇā*, Kashmiri *lōyun*).  
 luḡṇā, die (used by Cūhrās).  
 natthī kūḷṇā, keep quiet (see *kūḷṇā*, *gum kūḷṇā*).  
 naukḡṇā, see, look.  
 pagarṇā, seize. (Urdū *pakarṇā*).  
 piṇagṇā, run away.  
 pōḍṇā, have sexual intercourse with (Urdū *cōḍnā*).  
 pudāṇā, cause to have sexual intercourse with.  
 rōṭṇā, cut.  
 siyyā, was, f. *sī*, pl. *siyyō*, f. *siyyē* (see *thiyyā*; cf. Panjābī *sī*).  
 ṭaṇṇā, fall, lie; it also enters into composition with the sense of Panjābī *paiṇā*.  
 thākuṇā, conceal in ground, bury.  
 thiyyā, was, f. *thī*, pl. *thiyyō*, f. *thiyyē* (see *siyyā*). A similar form is found in many hill dialects.

ṭōhḡṇā, drink (see *ṭōhḡṇā* in V).  
 ūṭhṇā, rise, get up. (Urdū *uṭhṇā*).

### VIII.—Adjectives, Pronouns.

būḍḍhā, old.  
 dhōr, two.  
 ēā, this (Urdū *yih*).  
 haū, I (*haū*, *aū* or *hū* is found in many hill dialects and also in Rājasthān. See Introduction above).  
 jaḍā, big.  
 kāī, something, anything.  
 mhārā, our. See Introduction.  
 nikā, small (see *nikkī* in I, which, it is to be noted, is not *nikī*).  
 tam, you (Urdū *tum*; for *we ham* is used as in Urdū).  
 taṭṭ, thou.  
 thēr, three.  
 tiārgā refers to the thing under discussion, when plainer reference is not desired. It takes the gender and number of the word indicated. It may be translated 'the thing or person we are speaking of.'  
 tuhārā, your. See Introduction.

### IX.—Adverbs, Prepositions, Interjections.

āḡē, yes.  
 baī, hush!  
 bhī, again (it is noteworthy that this word is found in this sense in Inner Sirājī).  
 bicc, in. Found in many dialects.  
 duā hōṭi, expression of greeting and farewell, probably contracted from the words for 'there is prayer,' and meaning 'may there be prayer for thee,' 'peace be to thee.'  
 sṭṭhē, sṭṭhi, here. See Introduction.

ṣṭṭhō, hence.	mā, in.
ṣṭṭhō tīkar, up to here.	nā, there.
idā, thus.	ṣṭṭhō, ṣṭṭhi, there. See Introduction.
iw, iwkō, now.	ṣṭṭhō, thence.
jarō, where (relative). See Introduction.	ṣṭṭhō tīkar, up to there.
kad, when?	saththā, than (used like Urdū sē).
karē, where?	talhā, down, below (talā in Gujur and Tināuli).
kidā, why.	

## GLOSSARY OF DISGUISED SANSI WORDS.

*Note.*—In this Glossary P. stands for Panjābī.

### X.—People.

hindū, Hindū.  
 bāpptā, bāpp (q.v., I), father.  
 bīwar, P. jhiūr, water-carrier, &c.  
 bunyārā, P. sunyārā, goldsmith  
 chāmi, P. māchi, name of a caste  
 whose chief function is water-  
 carrying.  
 chattū, bhattū, Sāsi (see *bhattū*  
 in I).  
 chatāpi, female of *chattū*.  
 cōmī, mōci, shoemaker.  
 ḍhumalmān, Musalmān.  
 gupāhi, sipāhi.  
 kōdmī, ādmī, man.  
 nāhb, ṣāhib, European. [or,  
 nbāṇēdār, tbānēdār, police inspect-  
 nhauhrā, P. sauhrā; father-in-law.  
 ranjar, P. kanjar, a low Muham-  
 madan caste.

### XI.—Animals.

bābn, P. sāhn, breeding animal  
 (horse, donkey, bull).  
 bēṇḍhā, P. saṇḍhā, male buffalo.  
 chaihr or chaihṛā, P. waihrā, calf.  
 chūkāl, bhūkāl (q.v., II) dog, cf.  
 Gipsy *jukel*.  
 raṭṭā, P. kaṭṭā, young buffalo.

### XII.—Parts of the Body.

khīs, P. sis, head (see *khīs*).  
 khōth, bāth, hand.  
 kōkkh, P. akkh, eye.  
 kukkhi, P. akkhhi, eye.

nair, pair, foot.  
 nēt, pēt, stomach.  
 nhir, sir, head.  
 nhīs, P. sis, head (see *khīs*).  
 jaūdhṛē, P. jaū, barley.

### XIII.—Food.

kōṭṭā, āṭā, flour.  
 nhōllē, chōllē, gram.  
 nūk, ṭāk (q.v., IV), food.

### XIV.—Common Nouns.

barlāthī, lāthī, stick.  
 bannā, sōnā, gold.  
 bēndrā, P. jandrā, lock.  
 chāṇḍā, P. bhāṇḍā, household  
 vessel.  
 chūhā, būhā, door.  
 cōlī, bōlī, speech, language.  
 kōnnā, P. ānnā, anna.  
 kūṇḍī, P. hāṇḍī, cooking pot.  
 kurjī, 'arzi, complaint in law.  
 kūṭī, P. haṭṭī, shop.  
 nadhūk, ṣandūq, box.  
 nāgg, pāgg, turban.  
 naihr, shahr, city.  
 naisā, paisa, pice.  
 nāki, P. ṭāki, cloth.  
 nālli, lālli, night.  
 narāt, P. parāt, brass vessel.  
 nhālī, P. thālī, brass vessel.  
 nhāṇā, thāna, police station.  
 nikaṭ, ṭikaṭ, ticket.  
 nōbāl, P. bōhāl, heap of grain.



nōmbū, tōmbū, house-breaking instrument.

rhāt, khāt (q.v., V.), bed.

ruoji, kunji, key.

rūā, kūā, well (ū pronounced very long).

### XV.—Abstract Nouns.

banh, P. sanh, house-breaking.

kharji, marzi, will, pleasure.

nhittā, P. phittā, abuse.

nōri, cōri, theft.

khajānat, zamānat, surety.

### XVI.—Verbs.

chatānā, batāna, show, tell.

cōlqā, bolnā, speak.

dēpnā, dēnā, give.

hōpnā, hōnā, be, become.

kaubgnā, kahnā, say. [out.

khigalqā, nikalūā, go out, come

khikkhnā, likhnā, write.

lēpnā, lēnā, take.

naṛhnā, paṛhnā, read.

nhikkhnā, sikkhnā, learn.

nhōqā, chōqā (q.v., VII), leave.

ṇūchnā, pūchnā, ask.

rauhgnā, rahnā, remain.

rēkhwaṇā, rakhnā, place.

### XVII.—Adjectives, Pronouns.

bēā, ēā (q.v., VIII), this (b is prefixed throughout the declension).

bēk, ēk, one.

bōh, P. ōh, that (b is prefixed throughout the declension).

caug, cār, four.

cēgnā, P. caṅgā, good, etc.

chauht, bahut, much, many.

jhūkhā, bhūkhā, hungry.

jihrgā, P. jibra, which (relative).

kharājū, P. rāji, Urdūrāzi, willing, pleased, in good health.

khas, das, ten.

khassi, assi, eighty.

khaū, nau, nine.

khawwē, nawwē, ninety.

kihrgā, P. kihrā, which?

khikā, nīkā (q.v., VIII), small.

khis, bis, twenty.

kōdhā, ādhā, half.

kōth, āth, eight.

mērgā, mērā, my, mine.

mhārgā, mhārā (q.v., VIII), our, ours.

nācc, pānc, five.

nāli, P. cāli, forty.

nanj, panj, five.

nanjāh, P. panjāh, fifty.

nhakkā, sakkā, relative, e.g. *sakkā*

*bhautā*, full brother.

nhārā or nhārgā, sārā, all.

nhatt, P. satt, seven.

nhattar, sattar, seventy.

nhatth, P. satth, sixty.

nhau, sau, hundred.

nhē, P. chē, six.

nhik, thik, right, correct.

tērgā, tērā, thy, thine.

tuhārgā, tuhārā, (q.v., VIII), your, yours.

### XVIII.—Adverbs, Prepositions, Interjections.

bēthē, bēthi, ēthē, ēthi (q.v., IX), here.

bēthhō, ēthhō (q.v., IX), hence.

biw, biwkē, iw, iwkē (q.v., IX), now.

bōthhē, bōthi, ōthhē, ōthi, (q.v., IX), there.

bōthhō, ōthhō (q.v., IX), thence.

chāhar, bāhar, outside.

chajak, P. bhalak, to-morrow.

dahāngī, duhāī, <i>lit.</i> appeal, used as an expression of surprise or horror.	kōj, āj, to-day.
khūpar, ūpar, above, up.	kuggē, P. aggē, in front, before.
khūparā, upar sē, from above.	kundar, andar, inside.
kōggī, kōī, anyone, someone.	narsō, parsō, day after to-morrow or day before yesterday.
	nāth, sāth, with.

## APPENDIX.

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It seems advisable to include in an appendix some words which I have not been able to verify. The first list is taken from a very interesting report on Vagrant Sāsis published in 1896 by Mr. H. L. Williams, D. S. P. From the fact that my Sāsi friends do not recognise the words, I conclude that they must be words used by the Bhēdghuṭ, who are very vicious in their habits and seem to have secret words not known to other Sāsis. I give the words exactly as they appear in the report. There are very few diacritical marks:—

bogna, danger.	nanj, nine.
bola, father.	niliān, gold mohurs.
chaukuni, four-anna bit.	nohal, house-breaking instru-
chepri, cloth.	ment.
chhāngriya, brass vessel.	nojna, gold.
chhekia, cow.	parausi, master.
chhipri, pice.	rabdi, sister.
chilakni, nose-ring.	rakhia, sheep.
chīwār, policeman.	rupra, cloth.
dhāgun, bangle.	sagla, pot.
hat, eight.	sekhiya, policeman.
jhāudla, utensil.	seth, gram.
khapla, salt.	sipri, rice.
khumna, rupee.	takna, workman.
kukiya, cock.	taggi, turban.
manuka, salt.	thangia, brother.
māt, mother.	thangna, arrest.
materi, woman.	tonga, rupee.
nakauni, nose-ring.	toṛa, liquor.
namalta, meat.	tshukr, dog.

The following words, which I cannot recognise, are found in a MS. list compiled in 1905, by Kishan Cand, Sub-Inspector of Police, Siāl-kōṭ.

chipra, sheet.	thengan, bangle.
sarat, pillow.	thoya, old.

## PANGWALI [Pangwāli.]

The following notes have been compiled from two manuscripts.

I have not had an opportunity of making a firsthand study of Pangwāli.

### NOUNS.

#### Masculine.

Nouns in—ā.

	<i>Sing.</i>	<i>Plur.</i>
N.	ghōr-ā, horse	-ē
G.	-ē	-ē
D.A.	-ē dī or jē	-ē dī or je
L.	-ē bicc, &c.	-ē bicc &c.
Ab.	-ē kaṇā	-ē kaṇā
Ag.	-ē	-ē

Usage appears to vary in the case of masc. nouns with other endings. They add -ē for Gen. and Ag., but generally do not otherwise inflect. There is, however, a locative in -ē, thus *tēs dēsē*, in that country.

*bab, bau*, father, has G. *babbē*, *bauē*, &c.

#### Feminine.

N.	kūi, girl	kūi
G.	kūi or kūiā	„ or kūiā
D.A.	kūi	kūi
L.	„ bicc	„ bicc
Ab.	„ kaṇā	„ kaṇā
Ag.	kūi	kūi

Fem. nouns in a consonant appear to inflect by adding -ī; thus *pitth*, back; *pitthī putth*, on the back; *bhēṇ*, sister; *bhēṇī dī*, to a sister.

### PRONOUNS.

	<i>Sing.</i>			
	1st	2nd	3rd	ēh, this.
N.	aū	tū	sē, ōh	ēh
G.	māṇ	tāṇ	tēsē, usē	isē
D.A.	mō dī	tau dī	tēs dī, us dī	is dī

L.	mō bicc	tau bicc	tēs bicc, us bicc	is bicc
Ab.	mō kaṇā	tan kaṇā	tēs kaṇā, us kaṇā	is kaṇā
Ag.	mē	taī, tē	tēni, uni	inī

*Plur.*

N.	as, ās	tus, tūh	ōh	ēh
G.	hēp	tāhp	unkēā	inkēā
D.A.	as dī	tus dī (?)	un dī	in dī
L.	as bicc	tus bicc (?)	un bicc	in bicc
Ab.	as kaṇā	tus kaṇā (?)	un kaṇā	in kaṇā
Ag.	asē, as	tusē, tūh, tus	unh	inh

For *dī*, to, *jē* is also used.

Other pronouns are	<i>kas</i> , who ?	G. <i>kasē</i>	Ag. <i>kinī</i>
	<i>jē</i> who,	G. <i>jisē</i>	Ag. <i>jini</i>

*kī*, what; *kicch*, something, anything; *jēkicch*, whatever; *sabh*, all.

In Pangwālī the letter *j* tends to become *dz* and is often so pronounced.

## ADJECTIVES.

Adjectives used as nouns are declined as nouns; otherwise they are indeclinable except those in *-ā*, which have obl. masc. sing. *-ē*, plur. masc. *-ē*, fem. sing. and plur. *-ī*.

<i>Demonstrative.</i>	<i>Collective.</i>	<i>Interrogative.</i>	<i>Relative.</i>
anā, like this,	tanā, like that	kanā, like what ?	janā, like which
attru, so much	tattru, so much	kattru, how much	jattru, as much
or many	or many.	or many.	or many.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives :—

*Time.*

abē, now	pasūr, day after to-morrow
tikhaṇ, then	cōth, day after that
kikhaṇ, when ?	hī, yesterday
jikhaṇ, dzikhaṇ, when	parē, day before yesterday
pūr, to-morrow	cōth, day before that

## Place.

irī, here	bunh, ūrē, <sub>2</sub> down
urī, there	nir, near
kōrī, where ?	dūr, far
jērī, dzērī, where	agar, in front
irī tikar, up to here	patā, behind
iṭṭhī kaṇā, from here	aṇtar, inside
baīh, up	bharilh, outside

Others are *kis*, why ?; *hē*, yes; *nēhī*, no; *jugṭī*, well; *utauṭā* (adj.) quickly.

## PREPOSITIONS.

The commonest prepositions have been indicated in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond	puṭṭh, upon
wār, on this side	kēṇī, along with
pār, beneath	

## VERBS.

## Auxiliary.

Pres. asā asā asā asē asē asē

Fem. asī

*as*, indecl. and *sā*, are also found for *asā*; and for the 3rd sing. and plur. we also notice *aḥi*.

Past sing. mas. thiyā, fem. thī, plur. thiyē, thī.

## Intransitive.

bishṇā, sit, remain.

Fut. bish-ā or -al -al -al -ēl -ēl -ēl

Imper. bish

Past Cond. or

Pres. Ind. bish-tā fem. -tī pl. -tē fem. -tī

Impf. Ind. bishṭath fem. bishṭith all through

Past biṭṭh-ā fem. -ī pl. -ē fem. -ī

Part. bishṭā, sitting; biṭṭhārā, in the condition of being seated; bishṇewālā, sitter or about to sit; bishī kaī, having sat.

The regular past and stative past (not used) would be bishā, bishṭārā.

The following show slight variations :—

**bhūṇā, become.**

Fut.	bhōl all through
Imper.	bhō
Past Cond. or Pres. Ind.	bhūṭā
Part.	bhūā

**īṇā, come.**

Fut.	yāl
Imper.	ai
Pres. Ind.	īā
Part.	yaīkaī, having come ; yōr or yōrā, in the condition of having come.

**ghēṇā, go.**

Fut.	ghāl
Imper.	gā ghō
Pres. Ind.	ghētā
Past	gā fem. gēi
Part.	ghai kai, having gone ; gayōrā, in the condition of having gone.

*Transitive.*

The regular transitive verb is conjugated like *bīṣhṇā*, having, however, a regular past, which agrees with the object as in Urdū. The following show slight differences :—

**māna, beat.**

Fut.	māral pl. mārēl
Pres. Ind.	mātā
Past	mārā.
Part.	mānēwālā, beater, about to beat ; mārōrā, in the condition of having been beaten.

**khāṇā, eat.**

Past	khāū
------	------

**piṇā, drink.**

Past	piū
------	-----

dēṇā, give.

Fut.	dīṭ
Pres. Ind.	dētā
Past	dittā

nēṇū, take.

Fut.	nēl
Pres. Ind.	nētā
Past	niṭ

kanū, do.

Pres. Ind.	katā
Past	kiyṭ

bujṇā, know.

Past	buddhū
------	--------

*ghinī ghēṇā*, take away, is like *ghēṇā*.

One of the MSS. has a Fut. in *-lā*, thus *ghē-lā*, f. *-lī*, plur. *-lō*, and has an interesting form in *-n* for the 2nd plur. fut., thus *māran*, you will beat, reminding us of the *-n* which appears in the 2nd, 3rd plur. fut. in Pāḍari.

The omission of the *r* from some of the tenses of the verbs for *beat* and *say*, *mānā* and *kanā*, is noteworthy. Compare also *hēnu*, see; *hānā*, be defeated; *paṇhā* (?) read, which in other dialects would be *hērṇa* *hārṇa*, *paṛṇa*. The same feature is found in Curāhi *mānū*, beat *kāhnū*, do (p. 32).

The infinitive ends in *-ā* or *-ū* or *-ū*.

## NUMERALS.

1—yak.	11—yābrā.
2—dūi.	12—bāhrā.
3—tlāi.	13—tēhrā.
4—caur.	14—caudhā.
5—panj.	15—pandrā.
6—chō.	16—shōḍhā.
7—satt.	17—satārā.
8—atṭh.	18—athārā.
9—naō.	19—unnih.
10—dash.	20—bih.

The people probably count by scores and do not use the separate numbers between 20 and 100 (*sau*). With *shōḍhā*, sixteen, compare Pāḍari *shōṛāh*.



## COMMON NOUNS, VERBS AND ADJECTIVES.

bab, ban, father.	hatth, hand.
ijji, mother.	khūr, foot.
bhaū, brother (older than speaker.)	nakh, nose.
bhāī, brother (younger than speaker.)	ṭir, eye.
dēddī, sister (older than speaker.)	shuq, far.
bhaiṇ, sister (younger than speaker.)	āsī, mouth.
kōā, son.	dand, tooth.
kūī, kuṛī, daughter.	kann, ear.
gharēth, husband.	kēs, hair.
jōlli, dzōlli, wife.	kupāl, head.
māhqu, maṛd, man.	magar, head.
jēlbāqū, woman.	jibb, tongue.
kōā, boy.	pēth, stomach
kūī, girl.	dhēqdh, „
guāl, cowherd.	piṭth, back
puhāl, shepherd.	sarir, body.
ghōṛā, horse.	pōthī, book.
ghōṛī, mare.	katāb, „
liṇḍ, ox.	kalam, pen.
gā, cow.	manjā, bed.
bhaī, buffalo.	gih, house.
bakrū, he-goat.	daryā, river.
bakrī, she-goat.	gaḍḍrī, stream.
bhēd, sheep.	jōth, dzōth, hill.
kuttar, dog.	shappar, „
kuttrī, bitch.	paddhar, plain.
rikkh, black bear.	bāg, field.
bhrabbū, red bear.	rōṭi, bread.
kukkar, cock.	pānī, water.
kukkrī, hen.	giṭh, wheat.
balār, cat (male).	kukkrī, maize.
balārī, „ (female).	būṭ, till.
pakhrū, bird.	girā, village.
ill, kite.	saihr, city.
sagāl, fox.	baṇ, forest.
hāthī, elephant.	macchī, fish.
	batt, way.
	phal, fruit.
	mās, meat.
	duddh, milk.

aṇḍhērū, egg.  
 ghiū (accent on first), ghi.  
 tēl, oil.  
 chā, buttermilk.  
 din, day.  
 rāt, night.  
 dēs, sun.  
 sūri, „  
 jōsan, moon.  
 pūrnēō, „  
 tārā, star.  
 bāt, bat, wind.  
 māgh, rain.  
 barkhēā, „  
 dhupp, sunshine.  
 nēār, storm.  
 bharōṭū, load.  
 bhārā, „  
 baijū, seed.  
 luhā, iron.  
 kharā, good, beautiful, clean.  
 burā, bad.  
 baḍḍā, big.  
 maṭhrā, small.  
 ḍhillā, lazy.  
 takrā, wise.  
 gicingar, ignorant.  
 utaṇlā, swift.  
 painnā, sharp.  
 uccā, high.  
 alaggā, ugly.  
 ṭhaṇḍā, cold.  
 garm, hot.  
 miṭṭhā, sweet.  
 tēār, ready.  
 thōrā, little.  
 mata, much.

bhūṇā, be, become.  
 iṇā, come.  
 ghōṇā, go.  
 biṣhūṇā, sit, remain.  
 nēuā, take.  
 kharābhūṇā, stand.  
 hēnu, see.  
 khāṇā, eat.  
 pīṇā, drink.  
 bōlṇā, speak, say.  
 sōṇā, sleep.  
 kanā, do.  
 mānā, beat.  
 paryāṇnā, recognise.  
 bujṇā, know.  
 puṇṇā, arrive.  
 naṣṇā, run.  
 ṇaṣhi ghōṇā, run away.  
 baṇḍāṇā, make.  
 sikkhṇā, learn.  
 paṇḥā (?) read.  
 likkhṇā, write.  
 marnu, die.  
 sunnu, hear.  
 phirṇā, turn.  
 phēri iṇā, return.  
 jhagaṇṇā, quarrel.  
 jitṇū, win.  
 hānā, defeated.  
 baiju phatṇā, sow.  
 hal jōṇā, plough.  
 khalāṇā, cause to eat.  
 piwāṇā, cause to drink.  
 ṣhūṇāṇā, cause to bear.  
 carṇā, graze.  
 carāṇā, cause to graze.

1. Tāṇ naū ki ahi (asā)? What is thy name?
2. Is ghōṛē katri umar ahi? How much is this horse's age?
3. Iṛiyā (iṭṭhāṇ) Kashmir katra dūr ahi (asā, &c.)? From here how far is Kashmir?

4. Tāṇṇ babbā (bawā) gih katrē kōi ahi? In your father's house how many sons are?
5. Aū ajj barā dūrā hanthā. I to-day from very far walked.
6. Māṇ kakkē (or jēṭhē bauā) kōṣṣ usā bhēṇi dzōi dzēdzī kiyōri ahi. My uncle's son has married his daughter.
7. Gih (ghiyē) hacchē ghōrē kāṭhi ahi (asī). In the house is the white horse's saddle?
8. Usē pitthi putth kāṭhi lā. Put the saddle on its back.
9. Maī usē kōā matē kuttā. I beat his boy much.
10. Ōh jōt putth gāi bakri carātā lagōrā ahi. He on the hill is grazing cows and goats.
11. Ōh bātē pār ghōrē putth biṭhōrā ahi. He under the hill on a horse is seated.
12. Usē bhāi apaṇ bhēṇi kaṇā barā asā (ahi). His brother is bigger than his sister.
13. Isē mall dhāi rupayyā asā (ahi). The price of this is two and a half rupees.
14. Māṇ bab us mathrē gih biṣṭā ahi. My father lives in that small house.
15. Usdī ēh rupayyā dē. Give him this rupee.
16. Ōh rupayyē us kaṇā nē. Take those rupees from him.
17. Usdī jugṭī mārī kai rajuri lāi bannh. Having beaten him well tie him with ropes.
18. Khūi kaṇā pāṇi kāḍh. Draw water from the well?
19. Māṇ agar agar hanth. Walk before me.
20. Kasē kōā tāp patē itā? Whose boy comes behind thee?
21. Ōh kaṣ kaṇā mullē ghinā? From whom did you buy that?
22. Grās haṭwāṇi kaṇā. From the shopkeeper of the village.

# STUDIES IN NORTHERN HIMALAYAN DIALECTS.

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BY

REV. T. GRAHAME BAILEY, B.D., M.A.  
Wazirābād, Panjāb.

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## PREFATORY NOTE.

These Notes constitute an attempt to throw some light on the Northern Himalayan dialects, their connection with each other and their relation to other languages. They are framed throughout on the same model, a fact which will show more readily the agreement and difference of the dialects concerned. First comes Gujuri, and following it are eight dialects which are arranged roughly speaking in the order of their resemblance to Panjābi and unlikeness to Kashmīri. Consequently we begin with Pahāri dialects from Hazāra and the Murree Hills and end with Kishtawāri which is very like Kashmīri. It need hardly be pointed out that in calling them 'dialects' I do not at all intend to prejudice the claim of some of them to be called 'languages.' Some of them are so widely different from the nearest recognised language as to be quite unintelligible to speakers of it. The following table gives the number of persons who in the Census of 1901 returned themselves as speaking the different dialects. Unfortunately most of the inhabitants of Punch returned themselves as speaking Panjābi, and Punchi is not represented. Similarly Dhūṇḍi or Kaiṛāli is not specifically mentioned and only two speakers of Tināuli are returned. In reality Punchi is spoken by probably scores of thousands of persons and the other two dialects by considerable numbers. The number returned for Rāmbani is obviously below the mark.

Gujuri, Panjab and N.W.F. Province 76,168 Jammū and Kashmīr 126,849.

Sirāji 14,743; Kishtawāri 12,078; Pōguli 6,351; Pādari 4,540; Rāmbani 359.

As regards the system of Romanising hardly anything need be said. The system is that of the Asiatic Society of Bengal. It should be noted that the sound of *ch* in *child* is represented by 'c.' The aspirated 'c' being 'ch.' 'eu' is pronounced as in French, and *ö* and *ü* as in German. In *sh* and *zh*, the *s* and *z* are sounded separately from the *h*, whereas in *sh* and *zh* they are sounded as in 'shout' and the 'z' in *azure* or the French 'j.' The spelling is phonetic as far as possible; the Hindi *ç* and special Arabic letters such as *ţ* and *ş* and others are unnecessary and are not used. Half vowels are represented by vowels written above the line. The fondness of Kashmīri and languages connected with it for epenthesis makes the Romanising of vowels very difficult; in both this

case and in that of half vowels, I have endeavoured to reduce rather than to increase the peculiar signs, and to Romanise in such a way as will most readily represent the sounds.

The dialects or languages under review are fair samples of the speech of the Himalayas from Western Hazāra to the East of Jammū State.

Students of Naipālī (the chief language of Nēpāl) will be interested to note a number of points of resemblance between it and Rāmbanī, Pōguli, Kishtawāri and even Sirāji. That there should be some connexion between it and languages of the Panjābī type is perhaps less remarkable.

I am deeply indebted to Mr. H. A. Rose, I.C.S., Superintendent of Census Operations, Panjāb, for the great interest he has taken in these 'Studies' and for his kindness in having them printed.

T. GRAHAME BAILEY.

Wazirābād,  
Dec. 6th, 1902.

## GUJURĪ.

Gujurī presents an interesting linguistic phenomenon. It is very closely allied to the Mēwārī dialect of Rājasthānī spoken in Mēwār in Rājputānā. I found Gujurs in Hazāra and Gujurs in the wilds of central Kashmīr speaking the same dialect, and yet Gujurs living in the plains of the Panjāb, as for example in Gujrāt district and Gujrāwāla district (to both of which they have given the name), speak Panjābī. By Panjābis the word 'Gujar' is pronounced 'Gujar.'

Gujurī as spoken by Gujurs in the Murree hills and the Galis near them.

NOUN.	Masc. Sing.	Pl.
N.	bāpp, father	bāpp
G.	„ kō, (f. kī, pl. kā, kī)	bāppā kō, &c.
D.A.	„ na	„ &c.
Loc.	„ mā or bicc, in ; tāṛī up to,	„
Abl.	„ tō	„
Ag.	„ nō	„

Nouns in	-ō, i	Sing.	Plur.
N.	ghōṛ-ō, horse		-ā
Obl.	-ā „		-ā
N.	ādmī, man		ādmī
Obl.	„ „		ādmīā.

Like *bāpp* are *ajjar*, flock ; *par*, stone.

Like *ghōṛō* are *dhākō*, hill, *tāyō*, father's elder brother, *patriyō* father's younger brother, *phupphō*, father's sister's husband, *māmō*, mother's brother, *māsrō*, mother's sister's husband.

*Feminine.*

	Sing.	Pl.
N.	bakrī, goat	bakrī
Obl.	„ „	-īā.

Note that *dhi*, daughter has *dhiā* in the Nom. Pl. otherwise fems. in -ī are declined like *bakrī*, e.g., *gaṭṭī*, stone, *bauhṭī*, bride.

In a consonant.

	Sing.	Pl.
N.	trīmt, woman	trīmt -ā
Obl.	„ „	„ -ā.



So also *bēhṛ*, sister and others ending in a consonant, e.g., *mḥais*, buffalo, *bhēḍ*, sheep, *kaccur*, mule; *gā*, cow keeps *gā* in the plur.

The postposition *-kō*, takes *-kā* in the oblique sing, but in certain prepositional expressions has *-kē*, e.g., *kē nāl*, with; *kē wāstē*, for sake of, *kē uppur*, above; *-ō* indicates motion from, *dūrō*, from far.

#### PRONOUNS.

	1st Pers.	2nd	3rd	
N.	hī	tē	ō, ōh (f. wā)	yō=this yō, (f. yā)
G.	mārō	tārō	uskō	iskō
D.A.	mana	tana	usna	isnā
Ag.	mē	tē	usnē	isnē

#### Plur.

ham	tam	wē	yē
mḥārō	thārō	unkō	inkō
hamna	tamna	unhā na	inhā na
hamnē	tamnē	unhē	inhē

*kōn*, who? obl. *kis*; *jo*, who, obl. *jis*; *kōi*, anyone, obl. *kisē*; *kēhṛō*, which?, *jēhṛō*, which, declined regularly.

*kitnō*, how much or many? *itnō*, so much or many, *jitnō*, how much or many, regular.

#### ADJECTIVES.

Adjectives in *ō*, *caygō*, good, *mandō*, bad are declined like *ghōrō*, their feminine *caygī*, *mandī*, like *bakrī*, e.g., *ēklō*, alone, *khaḷō*, standing, *lammō*, long, *caprō*, broad, *sajrō*, fresh.

Adjectives ending in a consonant are not declined, e.g., *bakḥ*, separate, *najōr*, ill.

**Comparison.** No special forms for compar. and superl. *caygō*, good; comp. better than this, *is tē caygō*; superl. best, = better than all *sārē tā caygō*. The comp. is sometimes rendered with *muc*, *muc caygō* = very good, i.e., more good.

**Numerals.** Counting by scores is usual, *trē bī*, sixty; *panyā uppur trē bī*, 65, *panyā ghaṭ trē bī*, 55.

#### VERB.

##### Auxiliary.

Pres. I am, &c. *hī* or *hōḥ*; ai or hai; ai (hai); *hā*; *ō* (hō); *ā* (hāī) or *hē*,  
Past. I was. *thō* (f. *thī*) *thō* *thō* *thā* (f. *thī*) *thā* *thā*.

Conjugation of *mārṇō*, beat.

**Aorist.** I may beat, I am beating, &c. *mār* -*hī* -*ō* -*ē* -*ā* -*ō* *ē*

**Fut.** I shall beat. *mār-ūgo* -*ēgo* -*ēgo* -*āgā* -*ōga* -*ēgā*

**Imperat.** beat. *mār* *mārō*

**Cond.** I should beat. *mār* -*tō* (f. *tī*) -*tō* -*tō* -*tā*, (f. *tī*) -*tā* -*tā*

*Pres.* I am beating. mār-ñ hōñ or hē; -ē hōē; -ē hōē; -ñ hōñ; -ō hōō; -ē hōē;

*Impt.* I was „ „ thō (f. thī); -ē thō; -ē thō; -ñ thā (f. thf); -ō thā; -ē thā;

*Past.* I beat, &c., agentive form of pronoun with mārē hōē, which agrees with the object. fem. mārī ai, pl. m. mārēā hōē, f. mārī hē.

*Participles.* pres. mārto, past mārē, having beaten = mārke.

*Passive.* pa. p. mārē (which is unchanged throughout) with various tenses of jāuñō, go, e.g., mārē jāuñō, I shall be beaten, mārē gēā, we, &c., were beaten.

*Jāuñō.* go.

*Aorist.* jāñ, &c., fut. jāñgō, imp. jā.

*Past.* gē-ō -ō -ō -ā -ā -ā

*Parts.* jāto, gēō, jākē.

With the exception of the tenses from the pa. p. the tenses are formed like mārñō. In intransitive verbs the 1st s. past. adds ~ to the pa. p.; gēō from gēñ, turēō from turēñ, walk, hārēō from hārēñ, be tired.

In Gujuri the aorist is frequently used for the Pres.

The following common verbs have irregular pa. pp. lēñō, take, līyō, karnō, do, kīō, dēñō, give ditto, auñō, come āyō, hōñō become hūō or hō.

### The Prodigal Son.

Ēkuñ ādmi kā dō pūt thā, tē nikkā nē apñā bāpp na kēhō,

One man of two sons were and little by own father to was-said  
ai bāji tērā māñ kō mērō hissō ōñ mana dē tē usnē apñō  
O father thy property of my part that to me give and by-him own  
māñ unñā bicc bañd ditto, tē tñōññ diñāñ picchē nikkā  
property them in dividing was-given, and few days after little  
pūt nē sab kañtho kar ditto, tē dūr milkh bicc cale gēō  
son by all together making was given and far country in going went  
tē us jā usnē apñō māñ luepuññ mñ kharāb kar  
and that place by him own property licentiousness in bad making  
churēō; jis bēlē sārō kharc kar churēō us milkh bicc  
was-left; what time all spent making was-left that country in  
dāñdō kaht pai gēō, tē ōñ tang hōñ laggō, tē us  
severe famine falling went and he straitened to be began and that  
milkh kā kisē rihōñhāñā kōñ rahgēō usnē apñi zamin  
country of some dweller near remaining went by-him own land  
zaur cāruñ dē calāyō, jēññ shilñ zaur khāñ thā, ōñ  
animals to feed giving was sent what husks animals eating were he

cāhē thō ki inlā nāl hū appō, dhiḍḍh bharā, tē kōi  
 wishing was that these with I own stomach may fill and anyone  
 usnā nīh dē thō, jis bēlē hōsh bicc āyō appā dil na  
 to him not giving was, what time sense in came own heart to  
 kihōn laggō mērā bāpp kā kitnā mazūr hē jēhā  
 to say began my father of how many labourers are who  
 rajkē rōṭi khāē, tē hū pēō is jā bhukkhō marī hē.  
 being satisfied bread eat and I fallen this place hungry dying am.

Hū nṭhkē appā bāpp kōlē calūgō tē usna kahūgō  
 I having arisen own father near will go and to him will say

Bāji mē ghunāh kiō, Khudā kō tē tērō, tērō pūt kēhōn  
 Father by-me sin was done God of and thine, thy son to say  
 jōgō nīh rēhō, manā apnā mazurā jēhā bānā, tē calēō  
 worthy not I-remained, me own labourers like make and he went  
 tē appā bāpp kōl āyō, iccūr ōh dūr thō uskā bāpp nē  
 and his father near came, that-time he far was his father by  
 usna hērēō, tē usna rēhm āyō, tē daurkē galh nāl  
 to him was seen and to him pity came and running neck with attaching  
 lā līyō, tē piyār dittō. Pūt nē bāpp na kēhō Bāji  
 was taken and love was given. Son by father to was said Father

mē ghunāh kiō Khudā kō tē tērō, tērō pūt kēhōn jōgō  
 by me sin was done God of and thine, thy son to say worthy  
 nīh rēhō. Bāpp nē nōkarā na kēhō bēlō cangā tē  
 not I remained. Father by servants to was said quickly good from  
 cangō kaprō lē āō tē uskā galh luāō  
 good garment taking come and his neck (on) cause-to-be-attached  
 tē uski angli nāl angūṭhi luāō tē uskā pair nāl  
 and his finger with ring cause-to-be-attached and his foot with  
 chittur luāō tē palēō hō bacchō. lākē  
 shoes cause-to-be-attached and kept calf having brought

kōhō tē khā tē khushī karā ki mērō yō pūt mar  
 kill and we may eat and happiness make, for my this son dead  
 gēō thō hun ji gēō, gum gēō thō hun thā gēō, tē  
 gone was now living went, lost gone was now being-found went and  
 wē khushī karun laggā. Uskō bārō pūt zimī bicc thō,  
 they happiness to make began. His big son land in was

jis bēlē      ghar kē nērē āyō      bājā kō      tē      naccan kō wāz  
what time house of nearness came instrument of and dancing of voice

sunēō, fir ēkaṇ nōkar na bulākē pucchēō yē kē  
 was heard, then one servant having called was asked these what

gal. hōē, tē usnē usna kēhō tērō bhāi āgēō, tē tērā  
 matters are and by him to him was said thy brother came and thy

bāpp nē bacchō paḷēō hō kōh churēō ki usna cangō bhalō  
father by calf kept killing was-left for to-him well sound

thā gēō . tē . oh . khafē hūō . tē andar nīh jāē . thō , tē  
being-found went and he angry became and in not going was, and

uskō bāpp birē gāō tē uskā baṛā tarlā kiā. Usnē  
his father-out went and his great entreaties were-made, by him

apnā bāpp na zawāb dē churēō itnā samā mē tēri  
own father to answer giving was-left, so much time by me thy

khizamt kī tē kadē tēri gal. nīh mōrī, tē tē kadē  
service was-done and ever thy word not turned-was-and by thee ever

mana   bakrō   nih     dittō   yū   apnā   dōstā   yārā   nā|  
to me   goat   not   was given   that   own   friends   companions   with

khushī karī, jis belē tērō yō pūt āyō jisnē tērō sārō  
happiness may-make what time thy this son came by-whom thy all

māl kanjriṣṭ      bicc udāyō      tē iskē wāstē paḷēō hō bacchō  
property harlots in was-caused-to-fly by-thee his sake kept calf

koh dittō. Tē usnē usna kēhō Pūtā tō hamēsh mērē  
killing was-given, and by him to him was said son thou always me

nāl rahē, jitnō mērō māl hai tērō hai. Khushī hōnī  
with remainest, how much my property is thine is. Happiness to be

tě khush hōnō cangi gal thi. Tērō yō bhāi mar gēō thō, hup  
and happy to be good matter was. Thy this brother dead gone was, now

ji gēō, gum gēō thō hun thā gēō  
living went, lost gone was now being-found-went.

## STORY I.

Hā ajjur kē nāl thō nikrā būṭā kē uppur carhēō. khaḷō thō, bakrō  
I flock near was little tree on climbed standing was, goat

dānkēō. hū dānrkē latthō, ricch tanṣ̄ṣ̄ baṇ lēi . calēō  
cried-out, I having run descended, bear down jangal taking gone

thō. Hñ paucēō kaṇḍh bicc gaṭṭi māri, usnē na chuṛēō,  
had, I arrived back in stone was struck, by him not was left,

bhī dūji gaṭṭi| māri gāṭā bicc, fir chōrkē  
again second stone was-struck neck in, then having left  
nasgēō jit saṭṭōō bakrō us jā hū jākē  
running went, where was-thrown goat that place I having-gone  
khaḷō hūō tē mērē dar daṛkē bhī ricch āgēō.  
standing became and my direction having-run again bear came.

Mō nikri jēhi kuhāri māri uskē, pattō nih laggo  
By-me small like axe was-struck to him, information not attached  
jē kuhāri uskē laggī hai yā nīh laggī. Fir bakrō  
that axe to him attached is or not attached. Then goat  
cākē nasgēōō fir kōhēō usna. Kōh rēbō  
having-lifted running I went then killed it. Killing remained I  
tē bhī āgēō mērē dar. Mērō dūjō sānji pauc  
and again came my direction. My second companion arriving  
āyō, fir hamnē dōḥ nē gaṭṭi māri tē ōh nasgēō  
came then by us two by stone was struck and he running-went.

## STORY II.

Hū nikrō thō sīh hilgēō bakri khaṇ na. Satt bakri  
I small was, leopard being-used went goat eat to. Seven goats  
usnē khā chuṛī. ākuṇ zimīdār ki lūhā ki bapi hūi khurakkī  
by him eating left-were. One farmer of iron of made trap  
thī. Wā mangkē āpi sīh kā pakṛuṇ kē wāstē.  
was. That having asked was brought leopard of seizing for sake.  
Wā rāh mī chāl ditti, iṇā bakrō bannh dittō.  
That way in placing was given on this side goat tying was-given.

Sīh āyō. Jang uski bicc, phas gēi, laggō dāṅkuṇ.  
Leopard came leg his in entangled went, began to-cry-out.  
Ōsē bēlā ham rāt gēā girā na. Kōhō sīh  
That very time we by night went village to was said leopard  
pakrē gēō ai. Ghaṇā jāyā āyā. Ēkuṇ lambardār nē bandūk  
catching gone has. Many men came. One lambardār by gun  
māri, sīh mar gēō. Dō aḍāi maṇ kō thō bhārō. Aṭṭh  
was-fired, leopard dying went. Two 2½ maunds of was heavy. Eight  
japa cākē lēgēāthā. Kharī ākuṇ jāgirdār nē cā lēi,  
men lifting took away. Skin one landowner by lifting was-taken  
tē ham na trī rupayyā bakshish ditti.  
and us to 30 rupees reward was given.

# Gujuri.

1. ēk, one.
2. dō, two.
3. trē, three.
4. cār, four.
5. pānj, five.
6. chē, six.
7. satt, seven.
8. aṭṭh, eight.
9. nō, nine.
10. das, ten.
11. bī, twenty.
12. dastēcālī, fifty.
13. panj bī, sau, hundred.
14. haṭṭh, hand.
15. pair, foot.
16. nakk, nose.
17. akkh, eye.
18. mōh, mouth.
19. dand, tooth.
20. kann, ear.
21. bāl, hair.
22. sir, head.
23. jibh, tongue.
24. ḍhiḍḍh, belly.
25. lakk (lower back), mār, kuṇḍ (upper back).
26. lāhō, iron.
27. sōnō, gold.
28. ruppō, cāndī, silver.
29. bāpp, father.
30. mā, mother.
31. bhāi, brother.
32. bēh, sister.
33. jaṇō, man.
34. trīmt, woman.
35. trīmt, wife.
36. baccō (lōhrō boy, bētkī, girl), child.
37. pūt, son.
38. dhī, daughter.
39. ḡhulām, slave.
40. zīmīdār, cultivator.
41. ājri, shepherd.
42. Rabb, Khudā, Allāh, God.
43. Shatān, Azazil, Devil.
44. dīh, sun.
45. cann, moon.
46. tārō, star.
47. agg, fire.
48. pāpī, water.
49. ghar, house.
50. ḡhōrō, horse.
51. ḡā, cow.
52. kuttō, dog.
53. billō, cat.
54. kukkur, cock.
55. badk, duck.
56. khōtō, ass.
57. ūth, camel.
58. pakhpū, pakhpūru, bird.
59. jāṇō, go.
60. khāṇō, eat.
61. baīṣṇō, sit.
62. āṇō, come.
63. mārṇō, beat.
64. khaḷḷō, stand.
65. marnō, die.
66. dēṇō, give.
67. naṣṇō, run.
68. ufrā, up.
69. nērai, kōl, near.
70. talā, taṇā, down.

- |                       |                          |
|-----------------------|--------------------------|
| 71. dūr, far.         | 86. ghōṛ -ī, mares.      |
| 72. aggē, before.     | 87. dānd, a bull.        |
| 73. picchē, behind.   | 88. gā, a cow.           |
| 74. kōn, who.         | 89. dānd, bulls.         |
| 75. kē, what.         | 90. gā, cows.            |
| 76. kīū, why.         | 91. kutt -ō, a dog.      |
| 77. atē, tē, and.     | 92. -ī, a bitch.         |
| 78. but.              | 93. -ā, dogs.            |
| 79. jē, if.           | 94. -ī, bitches.         |
| 80. ahā, yes.         | 95. bakr -ō, a he goat.  |
| 81. nīh, no.          | 96. -ī, a female goat.   |
| 82. hāē hāē, alas.    | 97. -ā, goats.           |
| 83. ghōṛ -ō, a horse. | 98. har -n, a male deer. |
| 84. -ī, a mare.       | 99. -nī, a female deer.  |
| 85. -ā, horses.       | 100. -n, deer.           |

1. tērō nā kē ai ? what is your name ?
2. is ghōrā kī kitnī ummur ai ? how old is this horse ?
3. is jā tē Kashmīr tāpū kitnō dūr ai ? how far is it from here to Kash-  
mir ?
4. tērā bāpp kā ghar kitnā pūt hē, how many sons are there in your  
father's house ?
5. aj hū barō dūrō turēō, I have walked a long way to-day.
6. mērā patriyā kō pūt uskī bēh nāl biāyō hūō hai, the son of my uncle  
is married to his sister.
7. ciṭṭā ghōrā kī kāṭhī ghar mā (bicc) hai, in the house is the saddle  
of the white horse.
8. uskī kaṇḍ pur kāṭhī ghallō, put the saddle upon his back.
9. mā uskā pūt na barā kōrā nāl mārē hōē, I have beaten his son with  
many stripes.
10. oh dhākā kī cōṭī uppur gā bakrī cārē, he is grazing cattle on the top  
of the hill.
11. oh ghōrā uppur rukkh bēṭh baiṭhō hōē, he is sitting on a horse under  
that tree.
12. uskō bhāī uskī bēh tō barō ai, his brother is taller than his sister.
13. iskō mul aḍhāī rupayyā hai, the price of that is two rupees and a  
half.
14. mērō bāpp us nikrā ghar bicc rahō, my father lives in that small  
house.
15. yō rupayyō usna dē chōrō, give this rupee to him.
16. yē rupayā us kōḷō cā lēn, take those rupees from him.
17. usna muc mārō tē sēliā nāl bannhō, beat him well and bind him with  
ropes.
18. is khāl biccō pānī kaḍḍhō, draw water from the well.
19. mērē aggē cal, walk before me.
20. tērē picchē kiskō lōḷō āē, whose boy comes behind you ?
21. yō tē kistē mōl kō līyō hai, from whom did you buy that ?
22. girā kā kisē dukānhāḷā kōḷō, from a shopkeeper of the village.



## TINĀULĪ.

*Tināulī* is spoken in Tināul in western Hazāra, and resembles very closely the Dhūṇḍī or Kaiṛālī dialect which follows, see p. 15.

NOUNS.		Plur.
N.	addh-ā, father	addh-ē
G.	-ē dā	-ēṣ dā, &c.
D.	-ē kō	„ &c.
Ab.	-ē tūṭ, kōṭṭ,	„

So *dhākā*, hill.

Nouns ending in a consonant have the nom. pl. and s. the same. *Kāg*, crow, pl. *kāg*, Obl. plur. *kāgā*.

*Dhī*, daughter has Obl. sing. *dhīū*, and plur. N. and Obl. *dhīṣ*.

The declension of nouns thus does not differ much from that of Panjābī nouns. Other nouns are *jōṛ*, kitē, *guāl*, cow-house, *chār* jungle.

	PRONOUNS.			Sing.			Plur.		
	1st	2nd	3rd	1st	2nd	3rd	1st	2nd	3rd
N.	mē	tū	ōh	asī	tusī	ōh	tusī	ōh	
G.	māhṛā	tōhṛā	usdā	asdā	tusdā	unhā dā			

*kōṇ*, who? *kē*, what? *kich*, something.

ADJECTIVES in -ā are declined like *addhā*, (fem.-ī), so *caygā*, good; *mandā*, bad. Those in a consonant, *najōṛ* unwell, *baḥ*, well, are not declined.

*Comparison.* There is no form for compar. and superl. Comparison is thus expressed, *caygā*, good, *muc caygā*, very good or better, or—*nāṭṭ caygā*, better than—, *sārēṣ nāṭṭ caygā*, better than all, best.

VERBS. Auxiliary. Pres. I am, &c. *ṣ* aī aī *ṣ* ō aī

Past. I was, &c. *āsṣ āsaī ūsā āsēṣ āsēō āsā*

The regular verb is almost exactly like the Dhūṇḍī and Kaiṛālī verb (q.v.) which is given in its own place. The leading parts are as follows.

*mārnā*, beat, pr. p. *mārnā*, pa. p. *mārēṣ*, having beating *mārēṣ*.

Aor. *mārā*, fut. *mārēṣ*, impert. *mār*, condit. *mārnā*, pres. Ind. *mārnā ā*, Impf. *mārnā āsā*, past. *mārēṣ*, with agentive form of pronouns, pres. perf. *mārēṣ ai*, plupf. *mārēṣ āsā*. For details see Dhūṇḍī or Kaiṛālī verb.

Similarly *hōṇā* become pr. p. *hōndā*, &c.

Tināuli (Hazāra district).

- |                              |                                      |
|------------------------------|--------------------------------------|
| 1. hikk, one.                | 36. naṇḍā (m. boy), kuṛhī            |
| 2. dō, two.                  | (f. girl), child.                    |
| 3. trai, three.              | 37. zāh, son.                        |
| 4. cār, four.                | 38. dhī or kākī, daughter.           |
| 5. panj, five.               | 39. sir, slave.                      |
| 6. chō, six.                 | 40. ḍōgī, cultivator.                |
| 7. satt, seven.              | 41. ājri, shepherd.                  |
| 8. aṭṭh, eight.              | 42. Rabb, <u>K</u> hudā, Allāh, God. |
| 9. nē, nine.                 | 43. shatān, Azazil, Devil.           |
| 10. dāh, ten.                | 44. dīb, sun.                        |
| 11. bīh, twenty.             | 45. cann, moon.                      |
| 12. dāh tē cāhli, fifty.     | 46. tāra, star.                      |
| 13. sō, hundred.             | 47. agg, fire.                       |
| 14. hatth, hand.             | 48. pānī water.                      |
| 15. pair, foot.              | 49. ghar, house.                     |
| 16. nakk, nose.              | 50. ghōṛā, horse.                    |
| 17. akkh, eye.               | 51. gā, cow.                         |
| 18. mūh, mouth.              | 52. kuttā, dog.                      |
| 19. dand, tooth.             | 53. billā, cat.                      |
| 20. kann, ear.               | 54. kukkur, cock.                    |
| 21. bāl, hair.               | 55. badak, duck.                     |
| 22. sir, head.               | 56. khōtā, ass.                      |
| 23. jīb, tongue.             | 57. ūth, camel.                      |
| 24. ḍhiḍḍh, belly.           | 58. cīṛi, bird.                      |
| 25. lakk (lower back), kaṇḍh | 59. jūnā, gachṇā, go.                |
| (upper back).                | 60. khāṇā, eat.                      |
| 26. lōhā, iron.              | 61. baiṭhṇā, sit.                    |
| 27. sōnā, gold.              | 62. aiṇā, come.                      |
| 28. ruppā, cāudi, silver.    | 63. mārṇā, beat.                     |
| 29. addhā, father.           | 64. khālṇā, stand.                   |
| 30. ammā, mother.            | 65. mārṇā, die.                      |
| 31. lālā, brother.           | 66. dēṇā, give.                      |
| 32. bēbē, sister.            | 67. naṣṇā, run.                      |
| 33. jaṇā, man.               | 68. ut, up.                          |
| 34. bebē, woman.             | 69. nērē, near.                      |
| 35. wauṭhī, wife.            | 70. talā, down.                      |

- 71. dūr, far.
- 72. aggā, before.
- 73. picchā, behind.
- 74. kōṇ, who.
- 75. kē, what.
- 76. kī, why.

- 77. tē, and.
- 78. tē, but.
- 79. if.
- 80. hē, eye.
- 81. nēh, no.
- 82. ōhō, tauba, alas.

## DHŪṆḌĪ and KAIṚĀLĪ.

It will be noticed that Dhūṇḍī or Kaiṛālī greatly resembles Lahndā, the language of Western Panjāb. It is not necessary to dwell on grammatical rules common to both. How closely the dialects of the Dhūṇḍ and Kaiṛāls resemble each other will be realised from the specimens which follow; the Prodigal Son is in the Kaiṛāl dialect and the succeeding story in that of the Dhūṇḍ.

### Nouns.

#### Masculine.

	Sing.	Plur.
N.	Pē, father	Pēvrē
G.	Piū nā, nī, nē, nīṣ	pēvrēṣ nā &c.
D.A.	„ kī	„
Loc.	„ bice, tōkṇī (in, up to)	„
Abl.	„ thī, &c.	„
Agent	Piū	„

#### Nouns in -ā-i

	Sing.	Plur.
N.	ghōr-ā, horse	-ā
Obl.	-ē	-ēṣ
N.	ādmī, man,	ādmī
Obl.	ādmī-ā	ādmī-ṣ

#### Nouns ending in a consonant.

	Sing.	Plur.
N.	nauk-ar	nauk-ar
Obl.	-arē	-arṣ
Like Ghōrā; munḍhā, shoulder, ḍhākā, mountain,		
Like naukar; azur, reward, &c.		

#### Feminine.

	Sing.	Plur.
N.	bakrī goat	bakrī-ṣ
Obl. bakrī	„	„
so bakkhī side of body (over ribs) but dhī, daughter has Obl. sing.		
dhīū. gā, cow, plur. gāṣ.		
N.	bhāp, bhain, sister, bhainṣ	
Obl. bhainū	„	„

## PRONOUNS.

	1st. Pers. S.	2nd pers.	3rd pers.
N.	mē	tū	ōh
G.	māhārā	tuhārā	ōsnā, usnā,
D.A.	migī	tukī	ōskī, uskī,
Agent	mē	tū	ōs, us, usnē,
		Plural.	
N.	as	tus	ōh
G.	sāhārā	suāhārā	ōnhā nā, unhā nā
D.A.	asā ki	tusā ki	ōnhā ki
Ag.	asā	tusā	ōnhā
eh, this	Obl.	is-	pl. eh, Obl. inhā
Kuṇ, who ?		Obl. kus	
jō, who		„ jis	
Kēhrā, which ?		„ kēhrē	
jēhrā, which,		„ jēhrē	
kōi, any one		„ kusē	

*Kitnā*, how much or many ? *itnā* so much or many *jitnā* how much or many regular.

*Adjectives* chiefly like nouns of the same form.

Sing.		Cangā, good.	Plur.	
Masc.	Fem.		Masc.	Fem.
N. cang-ā	-ī		-ē	-ī
Obl. -ē	-ī		-ē	-ī

So *mandā*, bad ; *ucca* high. *nigrā* little ; adjectives ending in a consonant are not declined, *bal*, well healthy.

Comparison ; no forms for compar. and superl. *cangā*, good, better than this, is *ihā cangā*, or *baūh cangā*, best = better than all *Sārēā ihā cangā*.

Motion from is frequently expressed by adding—*ō*, as *gharō*, from the house, *dhākē nē sirēō*, from the top of the hill.

*Adverbs* resemble Panjabi, *bailā*, quickly, *dēā* to-morrow, *gatrā*, day after to-morrow or day before yesterday.

## VERB.

*Auxiliary.* I am, &c.

Pres.

ā or ē ā ē ā (f. ī) ē or ē, ō, ē ā ē

Past. I was, &c.

asē āsaī asā (f. asi) asē, asē āsē (f. asi)

*Negative.*

Pres. I am not, &amp;c.

nā nē nā (f. nēi) nā nēō nē (f. nēiā)

Past. I was not, &amp;c.

na-sēā -saī -sā -sēā -sēō -sē

There is another tense meaning to be in a place, to exist, used absolutely, not as an auxiliary, chiefly in the 3rd person.

thēā thaī thēā (fem. thēi) thēā thēō thāc (fem. thēiā)

e.g. *masit thēi?* Is there a mosque? *Thēi*, there is.Conjugation of *mārṇā*, beat.

Aorist. I may beat, &amp;c. mār -ā -ā -ē -ā -ō -an

Fut. I shall beat mār -sā -saī -sī -sā -sau -sun

Imperat. mār mārō

Cond. I should beat mār -nā (f. i) -nā -nā -nē (f. nēi) -nē -nē

Pres. I am beating mārṇā ā, &amp;c., with auxil.

Impt. I was beating mārṇā asā, &amp;c.

Past. I beat. Agentive form of pronoun with mārēā agreeing with object.

Pres. perf. mārēā ā, pluperf. mārēā asā, &amp;c.

Having beaten mārītē or mārī

Passive formed by using *gachnā* (go)

e.g. I am being beaten mārēā *gachnā* ēā, he was beaten mārēā *gā* for the forms with pres. part. a passive pres. part. in -ī- may be used in the 3rd pers. thus mārīnā ā or mārīnē ē, is or are being beaten or in the habit of being beaten.

*Gachnā* go is conjugated for the most part regularly.Pres. part. *gachnā*, past p. *gā*. (f. *gēi*, pl. *gāē*, *gēiā*) hence.Plup. *gā asēā*, &c. but future *gaisā* or *gēsā*, &c.

Slight irregularities are found in some verbs, but the tenses are usually formed regularly from the root, pres. pa., pa. p. as above.

*Achnā*, come, pr. p. *achnā*, pa. p. *āyā*; *hōṇā*, become, *hōṇā*, *hūā* (f. *hōi*; *hōē*, *hōiā*) *deṇā*, *dittā*; *karnā* do, *karnā*, *kitā*; *ghinnā*, take, *ghinnā*, *ghindā*; *paiṇā*, fall, &c. *paiṇā*, *pāā*, (f. *pēi*, pl. *paē*, *pēiā*).

*Habitual Action.* I am in the habit of beating *mē mārṇā hōṇā ēā* (*hōṇā*, become) continuous action. He used to continue to eject. *ch kadḍhṇā rakṇā sū* (*rahna* remain).

**The Prodigal Son.**

Hiks ādmīā nē dō puttār asē, nikkē appē piū kī ākhēā

• One man of two sons were by-little own father to was-said

aji tērē mālē biccō jo hissa acchē ī ōh hissa migī  
 Father thy property from in what part may-come that part to-me  
 cāi dē. Ōs appā māl unbhā wicc baṇḍi dittā.  
 lifting give, By-him own property them in dividing given-was  
 Thōrēḥ dihārēḥ picchē nikkē puttēr appā māl baṭlā kitā  
 few days after by-little son own property together made-was  
 tē dūr milkh bicc ṭurī gā, tē us jāē bicc appā māl  
 and far country in going went and that place in own property  
 khud lucpuṇē nāl lūṭāi dittā, jis wēḷē  
 very licentiousness with causing-to-be-robbed given was, what time  
 mē ōh sārā khac kari rēhā us milkh bicc dāhḍā  
 in he all spending making remained that country in severe  
 kāl paigēā tē ōh tang hōṇē lagga, tē ōh hiks ōs  
 famine falling went and he straitened to-be began and he one that  
 jāē nē ādmīā kōḷ rahī pēā ōs appī jīmī bicc zanaur  
 place of man near remaining fell, by him own land in animals  
 carāē nē wātē ghallēā, jō phaliḥ zanaur khaṇē asē ōh  
 feeding of sake of sent was, what husks animals eating were he  
 cāhṇā asā ki mē inhē nāl appā dhiḍḍh bhāḥ, tē  
 wishing was that I these with own stomach may-fill and  
 kōī uski nasā dēṇā. Jis wēḷā ōh appē hōshē bicc  
 anyone to him not-was giving. What time he own sense in  
 āyā, ōs ākhēā mhārē piū nē kitnē mazūr thaē  
 came by-him said-was my father of how-many labourers are  
 ki rajitē ruṭṭi ṭōgrā khāṇē tē mē bhukkhā marnā ēḥ mē  
 that satisfied bread piece they-eat and I hungry dying am I  
 nṭhītē gēsē, tē uski ākhsē, ai appēā aji mē  
 having-arisen will-go and to-him will-say, O my father by-me  
 Khudā nā tē tuhārā ghunāh kitā, mē huṇ tuhārā puttār ākhṇē  
 God of and thy sin was done, I now thy son to-say  
 jōgā nē, migī appē kisē mazūr jēhā āṇ. Bas  
 worthy not-am, me thy some labourer like bring; well  
 nṭhītē appē piū nē pās ṭurī pēā, asā wī dūr tē uski  
 having-arisen own father of near going fell, he-was even far and him  
 dikkhī uski tars achigā, tē dauṛitē us  
 having-seen to-him pity coming-went and having-run by-him

gachi apnē galī nāl lāi ghindā, tē uski piyār  
having-gone own neck with attaching taken-was, and to him love

dittā. Puttrē uski ākhēā ai aji mē Khudā nā tē  
given-was. By son to-him was said, O father by-me God of and  
tuhārā ghunāl kitā, mē huṃ tuhārā puttur ākhē jōgā  
thy sin was-done, I now thy son to-say worthy

nā. Piū apnēā naukarē ki ākhēā, cangē thī cangā  
not-am. By-father own servants to was-said good from good  
kaprā kaḍdhītē uski lūnā tē angli nāl  
garment having-taken-out to him cause-to-attach and finger with  
chāp, tē pairē nāl jutti luāō, tē palē hōē bacchē ki  
ring and feet with shoe cause-to-attach, and kept calf

āpitē halāl karō tē as khāi khush hōē,  
having-brought lawful make that we having-eaten happy may-be,  
mhārā ōh puttur mari gā asā, phir jīnā hōigā  
my this son dead gone was, again living becoming went  
gāwī gā asā, huṃ labhī rēhā. Bas ōh khushī bicc  
lost gone was, now being-found remained. Well, they happiness in

āē. Usnā barā puttur apnī bāri bicc asā, jis wēlā ōh apnē  
came. His big son own field in was, what time he own  
gharē nē kōl paucēā ōs gāṇē bajāṇē nā nacṇē nā āwāz  
house of near arrived by-him singing playing of dancing of voice  
suṇēā, tē hiks naukarē ki bulāi pucṇṇ laggā. Yō kē  
was-heard and one servant having-called to-ask began. This what

hōi rēhā? Ōs uski ākhēā bhrā āi gā  
becoming remained. By him to him was said brother coming went  
tē tubārē piū nē palēā hwā bacchā halāl karāyā,  
and thy father by kept calf lawful was-caused-to-be-made

is wāstē uski cangā bhalā labhī gā. Ōh khafē  
this cause to him well sound being-found went. He angry  
hwā tē uski andar gachṇā nā sā lōr, usnā pē  
became and to him in of going not-was need, his father

gachi bāhar uski manāṇ laggā, ōs apnē piū ki  
having-gone out him to persuade began by him own father to  
jawāb dittā. Dikh mē kitnē wars tuhārī khizmat  
answer was-given. See, by me how-many years thy service



kitī tē kadē tubārā ākhā na mōrēā migī  
 was-done and ever thy saying not turned-was, to me  
 tū kadē hik bakri nā bacca nā dittā mē apnē  
 by thee ever one goat of little one not was given I my  
 dōstā nāl khushī karē jis wēlā tubārā ēh puttur  
 friends with happiness may-make, what time thy this son  
 āyā jis tubārā sārā māl kanjri nāl uḍārī chōrēā  
 came by-whom thy all property harlots with wasted was left  
 usnē wāstē paḷēā hwā bacchā halāl karāyā usnē  
 him of sake kept calf lawful was-caused-to-be-made. By him  
 ākhēā hē puttur tū khud mhārē pās ī aī, tē  
 was said, O son thou thyself my near indeed art and  
 jēhri ciz mhārī, ēh khud tubārī apnī; khushī hōnī  
 what thing mine, that itself thy own; happiness to be  
 tē khush hōpā cangā asā, tubārā ēh bhrā mari gā  
 and happy to be good was, thy this brother dead gone  
 asā phir jīḡā hōigā, gāwi gā asā, hun  
 was again living becoming-went, lost gone was, now  
 labhi rēbā.  
 being-found remained.

## STORY.

Jalālā tē Bahādarē lambardārā nā bārī uppurī ghōl laggā  
 Jalāl and Bahādar lambardar of land about fighting  
 rahnā sā; Jalāl takrā janā sā tē Bahādarē ki gālī  
 continuing was, „ strong man was and Bahādar to abuse  
 shālī kadḍhnā rāhnā sā. Bahādarē nē puttur us zimī  
 ejecting remaining was. B. of sons that land  
 bicc gashnē sē, Jalāl unhā ki mārṇā kuṭṇā rahnā sā.  
 in going were, Jalāl them to beating striking remaining was.  
 Hikk dihārā dōē bhrā us bārī bicc ghāh kappan gāē  
 One day the-two brothers that land in grass to-cut gone  
 sē, us Jalālā pārā nakkē uppurā gāl ditti  
 were, by that Jalāl across hill-side from above abuse given was  
 unhā ki; gāl dēi unhā wakkh ṭuri āyā. Jēhri  
 them to; abuse having given them towards walking came. What  
 wēlē unhā kōl āyā banērē uppurē pāsē unhā uski  
 time them near came below from above side by them to him

gattā mārēā, kaṇcalā gattā laggā tē dhaii pēā, tē  
 stone was-struck, above ear stone struck and he falling fell, and  
 unḥā paṭkā galhē bicc bāi ghindā tē galfā  
 by them cloth throat in twisting was-taken and squeezed  
 dittā nē tē ōh mari gā, tē dhrūtē ḍbākē  
 given was by-them and he dying. went and having dragged hill  
 nālū kassī bicc bun kharī saṭṭēā nē.  
 from near precipice in below taking was-thrown by-them.  
 Dūs diḥārē lōṇē wāstē bhrā usnā ṭuri gā,  
 Second day looking for-sake-of brother his walking went,  
 labḥi rihai-s. Unḥā ki satt satt baras kaid hōi gōi  
 found him. Them to seven (each) years imprisonment becoming went.

- |   |                              |
|---|------------------------------|
| 1. hēkk, one.                                 | 28. ruppā, cāndī, silver.    |
| 2. dō, two.                                   | 29. pē, father.              |
| 3. trai, three.                               | 30. bēwē, māṣ, mā, mother.   |
| 4. cār, four.                                 | 31. bhrā, brother.           |
| 5. pañj, five.                                | 32. bhēṇ, sister.            |
| 6. che, six.                                  | 33. ādmī, jāṇā, man.         |
| 7. satt, seven.                               | 34. kuṛhī, woman.            |
| 8. aṭṭh, eight.                               | 35. janāpī, rann, wife.      |
| 9. nau, nine.                                 | 36. jātuk, child.            |
| 10. das, ten.                                 | 37. puttur, son.             |
| 11. bi, twenty.                               | 38. dhi, daughter.           |
| 12. panjā, fifty.                             | 39. ghulām, slave.           |
| 13. sau, hundred.                             | 40. zamindar, cultivator.    |
| 14. hatth, hand                               | 41. pāhlā, shephered.        |
| 15. pair, foot.                               | 42. Khuda, Rabb, Allāh, God. |
| 16. nakk, nose.                               | 43. Shaitān, Devil.          |
| 17. akkh, eye.                                | 44. dēh, sun.                |
| 18. mūh, mouth.                               | 45. caun, moon.              |
| 19. dand, tooth.                              | 46. tāra, star.              |
| 20. kaṇṇ, ear.                                | 47. agg, fire.               |
| 21. bāl, hair.                                | 48. pānī, water,             |
| 22. sir, head.                                | 49. ghar, house.             |
| 23. jiw, tongue.                              | 50. ghōrā, horse,            |
| 24. dhiḍḍh, pēt, belly.                       | 51. gā, cow.                 |
| 25. lakk (lower back), kaṇḍh<br>(upper back). | 52. kuttā, dog.              |
| 26. lōhā, iron.                               | 53. bilāl, cat.              |
| •27. sōnā, gold.                              | 54. kukkur, cock.            |
|   | 55. badkī, duck.             |

56. khōtā, ass.
57. ūṭh, camel.
58. pakhpū, pakhēr-ū, bird.
59. gachpā, go.
60. khāpā, eat.
61. bahpā, sit.
62. achpā, come.
63. mārṇā, beat.
64. khalpā, stand.
65. marnā, die.
66. dēpā, give.
67. naṣpā, run,
68. tē, up.
69. nērē, kōl, near.
70. bṇē, down.
71. dūr, far.
72. aggē, before.
73. picchē, behind.
74. kibṛā, kuṇ, who.
75. kē, what.
76. kiṣ, why.
77. tē, and.
78. par, but.

79. jē, if.
80. hā, yes.
81. nā, nēhī, no.
82. hāē, hāē, alas.
83. ghōr-ā, a horse.
84. „ -ī, a mare.
85. „ -ē, horses.
86. „ -īṣ, mares.
87. dānd, a bull.
88. gā, a cow.
89. dānd, bulls.
90. gā, cows.
91. kutt, -ā a dog.
92. „ -ī, a bitch.
93. „ -ē, dogs.
94. „ -īṣ, bitches.
95. bakr -ā, a he goat.
96. „ -ī, a female goat.
97. „ -ē, goats.
98. har -n, a male deer.
99. „ -nī, a female deer.
100. „ -n, deer.

1. tuhārā nāṁ kai ā ? what is your name ?
2. is ghōrē nī kai amr ī ? how old is this horse ?
3. itthō (or is jāṣō) Kashmīr tōkṇī kitnā dūr ā ? how far it is from here to Kashmir ?
4. tuhārē piū nē ghar kitnē puttār ē, how many sons are there in your father's house ?
5. mē ajj barē dūrō turēā cē, I have walked a long way to-day.
6. mhārē cācē nā puttār usnī bhainū nāl biāyā hwā, the son of my uncle is married to his sister.
7. ghar bicc ciṭṭē ghōrē nī kāṭhī thēī, in the house is the saddle of the white horse.
8. usnī kaṇḍhī pur kāṭhī dhar, put the saddle upon his back.
9. mē usnē puttārē kī barē kōirēmārē, I have beaten his son with many stripes.
10. dhākē nē sirē pur ōh gāṁ bakriā carāpā ā, he is grazing cattle on the top of the hill.
11. ōh ghōrē nē uppur būṭē nē hēṭh baiṭhā hwā, he is sitting on a horse under that tree.
12. usnā bhrā usnī bhainū nālō barā ā, his brother is taller than his sister.
13. usnā mul dhai ruppayyē, the price of that is two rupees and a half.
14. mhārā pē us nigrē gharē bicc rēhṇā ā, my father lives in that small house.
15. ēh rupayyā uskī cāī dē, give this rupee to him.
16. ōh rupayyē usthī cāī ghinn, take those rupees from him.
17. uskī baūh mārāu tē baunhaus rassī nāl, beat him well and bind him with ropes.
18. is khūhē biccō pānī kaḍḍhō, draw water from the well.
19. mhārē aggē jūl, walk before me.
20. kusnāj ātuk tuhārē picchē achnā ā, whose boy comes behind you ?
21. ēh kus koḷo mullē nā ghindā aṣē, from whom did you buy that ?
22. girā nē kusē haṭṭiwālē kōḷō, from a shopkeeper of the village.

## PUNCHĪ.

The Punch dialect is connected with Lahndā, though in some points it follows Panjābī. It reminds us also in some words of Kashmīrī. The words for the different points of the compass indicate this compositeness. *Kutub*, north, *dakhun*, south, *carhnā*, east, *lēhnā* west. The words *hind*, winter, *ālā*, call (noun), *khaṭ*, bed, recal Kashmīrī. *Barā* is summer. The criminal tribe of the Sāsis use *khāṭ* for bed and *paunī* for shoe. In the Punch dialect they are *khaṭ* and *paunī*. The inflection in -ē of nouns in the plural is also found in Sāsi.

It will be noticed how rare the cerebral ṛ is in Punchī as compared with neighbouring dialects. This may be due to the indirect influence of Kashmīrī. Similarly the cerebral ṛ is uncommon.

### NOUNS. Masc.

Nouns in	-ā	Sing.	Plur.
N.	ghōṛ-ā	horse	-ē
G.	-ē	nā, nī, nē, nīā	-ēā nā, &c.
D.A.	-ē	nū	"
Loc.	-ē	icc (in)	" &c.
Abl.	-ē	thī, tī,	"
Agent.	-ē	nē	"

So *girā* = bread, food

In consonant	Sing.	Plur.
nauk-ar,	servant	nauk-ar
Obl.	-arā	-ē
Ag.	-arē	-ē

So also *sann* evening, *phadar*, morning, *akkhur*, walnut.

*Pēō*, father has *pīū* in the Obl., the plur. is the same as the Sing. *Admī*, man, Obl. Sing. *ādmī-ā*, plur. m.s. *ādmī*, Obl. *ādmīē*. So *nāthī*, guest.

	Sing.	Pl.
Fem. N.	mun-ḍi, head,	-ḍiā
Obl.	-ḍiā	-ḍiē
<i>dhī</i> , daughter.	Obl. s. <i>dhīū</i>	Plur. N. and Obl. <i>dhīrē</i>
<i>bhaiṇ</i> , sister.	Obl. <i>bhaiṇū</i>	

-ē indicates motion from, *dūrē* from far, *gharē*, from the house.

## PRONOUNS.

	1st.	2nd. Sing.	3rd	yō, this.
N.	mē	tī	ōh	yō
G.	mhārā	tūhārā	usnā	isnā
D.A.	mē	tī	usnī	isnī
Agent.	mē	tī	unī	inī

---

		Plur.		
N.	as	tus	ōh	ēh
G.	sāhrā	suāhrā	unhē nā	inhē nā
D.A.	asē nī	tusē nī	„ nī	„ nī
Ag.	asē	tusē	unhē	inhē

*Kun*, who? Obl. *kus* (*kusnā*, &c., but *kusā kōlā* 'from whom.')

*jo*, who Obl. *jis*

*Kōi*, anyone, „ *kusē*.

*Kitna*? *jitnā*, and *itnā*=how?, how, and so much or many, are regular.

*Kēhrā*, which?, *jēhrā*, which, regular.

ADJECTIVES. In -ā, e.g., *mōndā*, ill. Masc. like *ghōrā*, fem. like *mūndī*. Adjectives in a consonant are not declined.

Comparison. No special forms for compar. and superl. *caygā*, good, comp. *istī caygā*, i.e., better than this. Superl. *sārēā tī caygā*, better than all.

Adverbs formed as in Panjābī; often adjs. are used as advs., e.g., *charī ēh gal* only this matter.

*Sūh*, to-morrow, *ajē* still, yet, *jōṅgtē*, quickly.

## VERB.

The auxiliary has a bewildering number of forms; *thēs*, &c., means to exist, to be, and is therefore not an auxiliary.

	1st S.	2nd S.	3rd S.	1st Pl.	2nd Pl.	3rd Pl.
Pres. I am, &c.	thēs	thī	thēā (f. thī)	thēā	thēā	thās (f. thīā)
	ēs	i	ā	ā	ā	ē
	nā ēs	nā i	nā (f. nī)	nēā (nēāū)	nēā	nē
	dā ēs	dī	dā (f. dī)			dē

*dēā* and *dēā* for 1 and 2 pl. I have not verified, hence they are omitted in the paradigm.

Past, I was, &c.	asēs	asī	asā (f. asī)	asēā (asēāū)	asēā	asē
	nā asēs			nē sēā (sēāū)	nē sēā	nē sē
	sēs	sī	sā (f. sī)	sēā (sēāū)	sēā	sē

Conjugation, *Mārnā*, beat.

Pres. I am beating	mārnā ēs	ī	ā	mārnō	ī	nēā ē
Impf. I was beating	„	asēs or sēs; sī, &c., sā, &c., sēaū	sēā sē			
Fut. I shall beat	mārsē	mārnau	mārsī	mārnēaū	marlēā	mārlē
Imperat.		mār			mārā	
Past, I beat, &c., agentive form of pronouns with	mārēā, which agrees with the object					
Pres. Perf. The same form with	mārēā ā (pl. mārē ē)					
Plupf.	„	„	mārēā sā	(pl. mārē sē)		
Participles, Pres.	mārnā, Past, mārēā; having beaten, māri, māritē					
Passive, Pres. I am being beaten, mē	mārnō nai ēs, tū mārnō nā ī, ōh mārnō nā					
	Plur.	ās	„	nēā,	tus	„
	mārnō nē					

Other tenses are similarly formed.

*Gachnā*, go.

Pres. Pa. gēnā	Pa. gā.	Tenses with Pres. Pa. are formed as in mārnā				
Past, I went	gā	asōs	gā asī	gā asā	gē sēā	gē sē
Fut.	gēsā, &c.					

The following verbs shew slight irregularities:

*aohnā*, come pr. p. *ēnā*, pa. p. *āyā*; *dēnā*, give, pr. p. *dīnā*, pa. p. *dīnā*; *hinnā*, take, pa. p. *hindā*, *karnā*, do, *kitā*; *hōnā*, become, pa. p. *hucā* (f. *hōī*).

Causative verbs are formed as in Panjābī, e.g., from *julnā*, go, walk, *jōlnā*, cause to walk, send, cf. Panj. *turnā*, *ṭornā* with the same meaning.

## The Prodigal Son.

Hiks ādmīā nē dō puttur this, nikkē puttērē nē piū nū  
 One man of two sons were-to-him, little son by father to  
 akhēā, abbā mālē nā jēhrā hissa mē ēnā mē dē,  
 was-said, Father property of what part to me comes to me give;  
 usnē - unhē biccā māl baṇḍī hindā, thōrēā dihārēā wicc  
 by him them in property dividing was-taken, few days in  
 puttērē sārā māl katthā kitā, tē dūr kusā milkhā ice  
 by-son all property together was-made, and far some country in  
 gā uṭhī tē ūs jāē lūcpuṇā nē māl sārā  
 went having-arisen and that place licentiousness with property all  
 barwād kārī chōrēs, jis wēlā sārā khare kari  
 ruined making was-left-by-him what time all spending madō

chōrēā us mulkhā icc barā kāl paī gēā, baūh tāng  
 was left that country in great famine falling went, very straitened  
 lwā us jāē kusē girāēwālē kōl gacchī rēhā unī usnū  
 became that place (in) some villager near going stayed by him to-him  
 apnī bārī sūr cārēājōlēā. Jēhriē phaliē sūr khāpē sē ōh  
 own field (in) pigs to-feed was sent. What husks pigs eating were he  
 ākhnā sā inbē nē mē apnā pēt bharē, tē ōsnū kōī  
 saying was them with I own stomach may fill and to him anyone  
 na sā dīnā, jis wēlā hōsā icc āyā unī dilā icc ākhēā  
 not was giving, what time sense in came by him heart in was said  
 mhārē piū kōl kitrē mazūr rajjitē khādēwālē, mē itthē  
 my father near how many labourers satisfied eaters (are) I here  
 bhukkhā marnā ēs, mē ūthī piū kōl gēsē tē ōsnū  
 hungry dying am, I having-arisen father near will-go and to him  
 gacchī ākhsē ai abbā mē Khudā nā tē tubārā gunāh  
 having-gone will say O father by-me God of and thy sin  
 kitā tē tubārā puttūr ākhnē jōgā nais rēhā, Mē apnē  
 was-done and thy son to say worthy not-am-I remained, me own  
 mazūrā jēhā banā, fēr ūthī piū apnē kōl gā ōh ajē  
 labourer like make, then having-arisen father own near went, he still  
 durē achnā tē piū nē usnū hērēā tē usnū tars āyā  
 from-far coming and father by him-to was-seen and to-him pity came  
 tē daurī usnū galā lāī hindēs, tē  
 and having-run him-to neck (to) attaching was-taken-by-him and  
 usnū cam dīnāēs, piū naukarē ākhēā cangē  
 to him kiss was-given-by-him, by father servants to was-said good  
 kaprē khad hinē acchā tē jōngtē luāī  
 clothes taking-out taking come and quickly causing-to-be-attached  
 chōrā, tē angli tē chāp tē pairē jōrā lāī  
 leave and finger on ring and feet-to pair (of shoes) attaching  
 chōrās tē palēā waihrā āpī halāl karā, as  
 leave to him and kept calf having-brought lawful make, we  
 khāī khūī karē, mharā yō puttūr mari gā asā,  
 having-eaten happiness may-make, my this son dead gone was,  
 dūī wār jinā hōī gā, kutē hōī gā sā  
 second time alive becoming went, somewhere becoming gone was,



phiri labbhēā, tē ōh khusi karn laggē. Usnā baṛā puttār  
 again was-found, and they happiness to make began. His big son  
 jīmī wicc sā, jis wēlē apnē gharā kōl aya ōs gānē bajānē tē  
 land in was what time own house near came by-him singing, playing and  
 naccan nā āwāz bujjhēā, tē naukārā saddi, pucchēā  
 dancing of voice was recognised and servant having-called was asked  
 yō kai dā. Uni ākhēā tūhārā bhrā achigā tūhārē piū  
 this what is. By-him was-said thy brother came by-thy father  
 palēā nā baihrā halāl karāyā is gallā ki usnū  
 kept calf lawful was-caused to-be-made this matter-for that him  
 caggā bhalā labbhēā; ōh khafē hwā andar nēhī gēhnau usne  
 well sound was-found, he angry became in not going by his  
 pēō bāhar gacchi mitaunā ēs, unī apnē piū  
 father out having gone was-persuaded-by-him, by-him own father (to)  
 ākhēā, dikkh mē kitnē baras tūhārī ṭahl kiti tē  
 was-said, see by-me how-many years thy service was-done and  
 kadē tūhārī āklukhi mē nēhī mōri, tū kadē mē bakrēā  
 ever thy saying by-me not was-turned, by thee ever to me goat  
 nā bakrōṭā nae dittā mē apnēāū dōstē khāwā, tē jis  
 of kid not was-given I own friends (with) may-eat and what  
 wēlē yō puttār tūhārā āyā jis tūhārā sārā māl kanjriō  
 time this son thy came by-whom thy all property harlots  
 icc barwād kitā, tū palēā nā baihrā halāl  
 in spoiling was-made, by-thee kept calf lawful  
 karāyā unī ākhēā puttārā tū hamēsh mē kōl  
 was-caused-to-be-made, by him was-said, son thou always me near  
 dī, jēhrā kujjh mbārā thēā yō tūhārā, tē khusi karnī  
 art what something mine exists that thine and happiness to make  
 tē khush hōnā cauhni sī, yō tūhārā bhrā marī gā asā,  
 and happy to be desirable was this thy brother dead gone was,  
 dāi wār jīnā hōigā, kutē hōigā sā phiri  
 second time alive becoming-went, somewhere becoming gone was again  
 labbhēā.  
 was found.

#### STORY.

Sāhrē milkhā icc aprāji sī, tē māliā kōi na sā, tē hiks  
 Our country in self-rule was and property-tax any not was and one

rājā carhēā laṛāi laggi, jimḍārē lōkē niṣṣ muṇḍiṣṣ kappan  
king came up, war was-attached farmer people of heads to cut

hoiṣṣ, jō sipāhi muṇḍi kappi hinnō usnṣ panj rupayyō rājā  
became, what soldier head cutting may-take to him five rupees king  
bakhsis dō tē muṇḍi āp hinnē, jad baūh kappan hōiṣṣ  
reward may-give and head himself may-take, when many cutting became  
cār rupayyō diuē laggā, fēr traī, fēr dō, hikk rupayyā, tē  
four rupees to give began then three, then two, one rupee and  
chēkur aṭṭh ānō, jad aṭṭh ānō fi laggi puttur  
finally eight annas, when eight annas each was-attached the son

mukariēs, ki mulkh ujaṛēā, rēhā kōi na, is  
refused-to-him that country wasted is, remained any-one not, this  
mulkhā bicc bassi kun, tē triē sakhsē niṣṣ khallṣ nikhtiṣṣ,  
country in will-live who? and three men of skins were skinned

tē bhūhē kannō bhariṣṣ tē bhēji dīniṣṣ rājē kōl, tē puttrē  
and straw with were-filled and sending were given king near and by son

ākbeā inhē lōkē nṣ māriē nau, inhē mulkhā icc basau, tē  
was-said these people to kill not them country in cause-to-dwell and

māliā hinnau, māliā mukarrar kitā gā.  
property-tax take, property-tax appointing was-made.

# Punchi.

- |  |                              |
|--|------------------------------|
| 1. hëkk, one.                              | 36. jangut, boy, kuṛi, girl. |
| 2. dō, two.                                | 37. puttur, son.             |
| 3. trai, three.                            | 38. dhi, daughter.           |
| 4. cār, four.                              | 39. ghulām, slave.           |
| 5. panj, five.                             | 40. jimīdār, cultivator.     |
| 6. chē, six.                               | 41. guāl, shepherd.          |
| 7. satt, seven.                            | 42. Rabb, &c., God.          |
| 8. atṭh, eight.                            | 43. Shaitaun, Devil.         |
| 9. nau, nine.                              | 44. diṭ, sun.                |
| 10. das, ten.                              | 45. cann, moon.              |
| 11. wiḥ, twenty.                           | 46. tāṛā, star.              |
| 12. das tē dō wiḥā, fifty.                 | 47. agg, fire.               |
| 13. panjwiḥā, hundred.                     | 48. paupī, water.            |
| 14. haṭṭh, hand.                           | 49. ghar, kōṭhā, house.      |
| 15. pair, foot.                            | 50. ghōṛā, horse.            |
| 16. nakh, nose.                            | 51. gaiv, cow.               |
| 17. akkh, eye.                             | 52. kuttā, dog.              |
| 18. mūḥ, mouth.                            | 53. billā, cat.              |
| 19. dand, tooth.                           | 54. kukkur, cock.            |
| 20. kōnn, ear.                             | 55. badk, duck.              |
| 21. bāl, hair.                             | 56. khōṭā, ass.              |
| 22. sir, head.                             | 57. ūṭh, camel.              |
| 23. jīb, tongue.                           | 58. pakhrū, bird.            |
| 24. pēt, belly.                            | 59. gacchnā, go.             |
| 25. lakk, lower back, kōṇḍ, upper<br>back. | 60. khānā, cat.              |
| 26. lōhā, iron.                            | 61. bēhnā, sit.              |
| 27. saunan, gold.                          | 62. acchnā, come.            |
| 28. cāndi, silver.                         | 63. mārṇā, beat.             |
| 29. pēō, abbā, father.                     | 64. uḍṇā, stand.             |
| 30. mā, mother.                            | 65. marnā, die.              |
| 31. bhrā, brother.                         | 66. dēnā, give.              |
| 32. bhēn, sister.                          | 67. nasnā, dauṛṇā, run.      |
| 33. mard, man.                             | 68. tōē, up.                 |
| 34. kuṛi, woman.                           | 69. kōl, nērē, near.         |
| 35. janaupī, wife.                         | 70. bṇē pun, down.           |
|  | 71. dūr, far.                |

72. aggē, before.  
 73. picchē, behind.  
 74. kuṇ, who.  
 75. kai, what.  
 76. kiñ, why.  
 77. tē, and.  
 78. but.  
 79. if.  
 80. aubañ, yes.  
 81. nēhī, no.  
 82. hāē hāē, alas.  
 83. ghōr -ā, a horse.  
 84. -ī, a mare.  
 85. -ē, horses.  
 86. -iñ, mares.  
 87. dānd, a bull.  
 88. gaiv, a cow.  
 89. dānd, bulls.  
 90. gavā, cows.  
 91. kutt -ā, a dog.  
 92. -ī, a bitch.  
 93. -ē, dogs.  
 94. -iñ, bitches.  
 95. bakr -ā, a he goat.  
 96. -ī, a female goat.  
 97. -ē, goats.  
 98. har -n, a male deer.  
 99. -nī, a female deer.  
 100. -n, deer.

1. tuhārā kai naū dā ? what is your name ?
2. is ghōrē di kitrī umr di ? how old is this horse ?
3. is jāi hōi Kashmīr kitnē kōt di ? how far is it from here to Kash-  
mīr ?
4. tuhārē pēū dē ghar kitrē puttur hain ? how many sons are there  
in your father's house ?
5. ajj dār julēā ēs, I have walked a long way to-day.
6. mhārē cācē nā puttur isnī bhēn biāi nīs, the son of my uncle is  
married to his sister.
7. ciṭṭē ghōrē nī kāṭhī gharā icc, in the house is the saddle of the  
white horse.
8. ghōrē ar kāṭhī bā, put the saddle upon his back.
9. mē usnē puttērē nū phāṭṭē nē mārēā, I have beaten his son with many  
stripes.
10. ōh uppurē nakkē uppur mālā cārṇā ā, he is grazing cattle on the top  
of the hill.
11. būṭē bēṭh ghōrē ar carḥēā nā, he is sitting on a horse under that  
tree.
12. usnā bhrā usnī bhainū thī barā, his brother is taller than his sister.
13. isnā mul ḍbāi rupayyē, the price of that is two rupees and a half.
14. mhārā pēō us nikkē gharā icc rēhnā, my father lives in that small  
house.
15. yō rupayyā usnū dē (pl. dēā), give this rupee to him.
16. us kōḷḷē ē rupayyē bin, take those rupees from him.
17. usnū baūh mārī tē rassiṭṭē nē bannhīs, beat him well and bind him  
with ropes.
18. khūhē iccā paṇṇī khaddb, draw water from the well.
19. mē aggē jul, walk before me.
20. kusnā jangut tū picchē picchē jūnā ā ? whose boy comes behind  
you ?
21. kusā kōḷḷī mullī hindā ? from whom did you buy that ?
22. giraū nē kusē haṭṭiwālē kōḷḷī hindā, from a shopkeeper of the village.

## PĀḌARĪ.

Pāḍarī is an extremely interesting dialect, spoken in Pāḍar, five or six marches east of Kishṭawār, on the banks of the Cināb. In some striking particulars it resembles Pangwālī, which is spoken in Pāngī, in the north of Camba State. In the list which follows words which have a marked resemblance to corresponding Pangwālī words are asterisked. The number of such words might of course have been indefinitely extended, but those noted are chiefly (though not wholly) those which resemble words used in Pāngī, while at the same time differing from the words of other neighbouring dialects.

NOUNS.	Sing.	Plur.
N.	bāb, father	bāb
G.	bab-ar	bab-au kar
D.	-as	-au
Ab.	-al	-au kōl

So also *mōhan*, man, *badhāl*, ox.

Nouns in -a take -ē in the N. pl. *ghōrā* horse, *ghōrā*; *bakra*, goat, *bakrē*; *kūtar*, dog, fem. *kūtōr*, bitch, *kūtar* dogs.

Fem. Nouns.

*Kū-ē*, girl, daughter, Sing. -yar -yas -yal

Plur. *kūī*, *ku-yau kar -yau -yau kōl*.

*gā*, cow, has N. pl. *gōi*.

PRONOUNS.	Sing.			Plur.		
	1st	2nd	3rd	1st	2nd	3rd
N.	aū	tū	sē	as	tus	tāhṇ*
G.	miōṇ*	tiōṇ*	tasar	hiṇ	tuṇ	ēṇkar

*Kāhṇ*, who?, *kī*, what?

ADJECTIVES. *kharā*, good, has *kharī*, in the fem., but I did not notice any inflection for number or case.

Comparison, no special forms. *kharā*, good, —*tsar kharā*, better than—, *Sabnī kōl kharā*, better than all, best.

VERBS. Auxiliary Pres. I am, &c., *han\** *han\** *han\** *hin\** *hin\** *hin\** (f. *hin\**)

Past, I was *thē\**, all through f. *thī\**.

# Pādari.

1. yikk, one.
2. \* dōi, two.
3. \* tlāē, three.
4. tsōr, four.
5. pānz, five.
6. tsbēh, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. \* daṣḥ, ten.
11. bih, twenty.
12. panjāh, fifty.
13. san, hundred.
14. haṭ, hand.
15. khur, foot.
16. nakk, nose.
17. \* ṭir, eye.
18. tōṭar, mouth.
19. dand, tooth.
20. kann, ear.
21. rōṭ, hair.
22. \* magir, head.
23. zibh, tongue.
24. pēṭ, belly.
25. pyiṭṭh, back.
26. lōh, iron.
27. sōnna, gold.
28. cāndi, silver.
29. bāb, father.
30. yij, mother.
31. bhāi, brother.
32. bhēṇ, sister.
33. mōhaṇ, man.
34. ghiṇ, woman.
35. \* zōi<sup>1</sup>, wife.
36. \* kuā, child.
37. \* kuā, son.
38. \* kūi, daughter.
39. kām<sup>ā</sup>, slave.
40. jim<sup>ā</sup>dār, cultivator.
41. guāl, shepherd.
42. Nārān, God.
43. Haṛmān, Devil.
44. dius, sun.
45. tsanēr, moon.
46. tā<sup>ā</sup>, star.
47. āg, fire.
48. paai<sup>vi</sup>, water.
49. \* giḥ, house.
50. ghō<sup>ā</sup>r, horse.
51. gā, cow.
52. \* kutar, dog.
53. bilai, cat.
54. kukaṛ, cock.
55. ā<sup>r</sup>, duck.
56.     ass.
57.     camel.
58. pō<sup>kh</sup>ur, bird.
59. gā<sup>ā</sup>, go.
60. khā<sup>ā</sup>n, eat.
61. biṣ<sup>h</sup>uā, sit.
62. ā<sup>ā</sup>, come.
63. kuṭ<sup>ā</sup>, beat.
64. \* khaṛ bhō<sup>ā</sup>n, stand.
65. marn<sup>ā</sup>, die.
66. diun<sup>ā</sup>, give.
67. dauṛ diun<sup>ā</sup>, run.
68. ba<sup>h</sup>yur<sup>ā</sup>, up.
69. nē<sup>r</sup>i, near.
70. wōnd<sup>i</sup>, down.
71. dūr, far.
72. \* aga<sup>r</sup>, before.

- |                                  |                                  |
|----------------------------------|----------------------------------|
| 73. pō <sup>4</sup> itr, behind. | 87. badhēl, a bull.              |
| 74. kahn, who.                   | 88. gā, a cow.                   |
| 75. kī, what.                    | 89. badhēl, bulls.               |
| 76. * kyas, why.                 | 90. gōi, cows.                   |
| 77. tē, and.                     | 91. kutar, a dog.                |
| 78. tē, but.                     | 92. kutōr, a bitch.              |
| 79. agar, if.                    | 93. kutar, dogs.                 |
| 80. ā, yes.                      | 94. kutōr, bitches.              |
| 81. nēhī, no.                    | 95. bak -ra, a he goat.          |
| 82. hai hai, alas.               | 96.        -arī, a female goat.  |
| 83. ghō -rā, a horse.            | 97.        -rē, goats.           |
| 84.        -rī, a mare.          | 98.               a male, deer.  |
| 85.        -rē, horses.          | 99.               a female deer. |
| 86.        -rī, mares.           | 100.              deer.          |



## SIRĀJĪ.

Sirājī is spoken in the country north of the Cināb between Rāmban and Bhart on the way to Kishtawār. Its headquarters may be said to be the large village of Dōdā, three marches S.W. of Kishtawār. Its features are what its position would lead us to suspect. On the North it gives way to Kashmīrī, on the West to Rambaui, on the N.E. to Kishtawāri, and on the S. and S.W. to Bhadarwāhī and the Camba dialects. Its general framework is like the Panjābī group of languages, which, especially the Camba section, it resembles, but it has many points of agreement with Kashmīrī. In its fondness for a masc. s. in -ō and pl. in -ā, a likeness to Gujuri will be traced.

Nouns.	Sing.	Plur.
N. bāb,	father	bab
G. babba	ṇō (f. ṇī pl. m. ṇā p. f. ṇī)	babbā, &c.
D. babbō		"
Loc. "	mā	"
Ab. "	atha (hatha)	"
Ag. babbā		"

Far commoner than the gen. in -ṇō is that in -tō.

		Plur.
	ghar, house	ghar
G. ghar-ō	tō	gharā, &c.
D.	-ō	"
L.	-ō mā	"
Ab.	-ō atha	"
Ag.	-ā	"

so are declined nearly all masc. nouns ending in a consonant.

*Mahṇō* is thus declined:

Mahṇō	man	Plur. mahṇa
Abl.	mahṇwē	mahṇā

*Shuṇā*, dog (with an accented -ā) has the same in the plural.

*Ghōr* -ō horse obl. -ē plur -ā obl. -ā.

Feminine Nouns.	Pl.
baig-i land, field	-iā
Ab. -iā	"

*Dhī*, daughter, however, takes *dhiē* in N. pl., so *ghōrī*, mare, has *ghōriē*. *Shunēī*, bitch, has *shunēiā*.

*Ending in a Consonant.*

Zanān woman Ob. zanāni Pl. zanānī

So *bēhā* or *baihā*, sister.

*Gōrū*, cow, has *gōrū* in the plur.

#### PRONOUNS.

	1st	2nd	3rd	yō, this
			Sing.	
N.	aū	tū	su	yō
G.	miṇō	tiṇō	tētō	yētō
D.	mī	tī	tē	yē
Ag.	mī	tī	tēṇi	yēṇi
			Plur.	
N.	ah	tuh	tiṇē	yō
G.	āhmō	tuhmō	tiṇā tō	yipā tō
Ag.	asē	tusē	tēṇē	yōṇē

*Zō* who (rel.) Ag. *zēnī* pl. *ziṇā*

*Kam* who? G. *kuh tō*

*Kē* any one Ob. *kētsī*

ADJECTIVES are usually declined like nouns of the same form, but those ending in a consonant are not declined. Thus *juānmatō*, good, *atsaygmātō*, bad, *mīṇō*, my, *chittō*, white, are declined like *ghōrō*, and their feminines *juānmatī*, &c., like *ghōrī*.

*Comparison.* There is no form for comp. and superl. The ideas are expressed as follows: *ukrō*, high,—*athā ukrō*, higher than,—*sabbān athā ukrō*, higher than all, i.e., highest.

ADVERBS, *hī*, yesterday, *az*, to-day, *kālē*, to-morrow, *zharā* (zh not *zh*) to-morrow early

*ittē*, here *tittē*, there.

*zabla*, when, *tyēbla*, then, *kara*, when? *hupī*, now.

*lūgha*, quickly.

#### VERBS.

##### Auxiliary.

Pres. I am, &c. *chi* (s) *chi* (s) *chu* (f. *chi*) *cha* (s) *chath* *cha*

Past. I was but-ē (s) -ē (s) -ō (f.-i) -a (s) -ath -ā

\* In some places *chis*, *chas*, *butēs*, *butas* are used instead of *chi*, &c.

Conjugation of *mārṇō*, beat.

Aor. or Cond. *mār-ṣ* (or *-amī*) *-ēs -i -as* (or *amatā*) *-ath -ēnth*.

Fut. *-ālō -ālō -ēlō -āmalā -athalā -ēnthalā*

Imperat. *mār mārā*.

Pres. *mār* or *mārṣ* with *chi chi chu cha chath cha*

Impf. *mārṣ tē mār-ā tē -ā tō -ātā -ātath -ata* (or *mārā* instead of *mārā* throughout), this *tē, tō, &c.*, is the second syllable of *butē*, above.

Cond. Past. Aor. with *butē, aū mārāmī butē*, I would have beaten.

Past. I beat. Agentive form of pronoun with *mārū (mārūō)*.

Participles. Pres. *mārṣ*, having beaten, *mārīta*.

Passive, *mārī* with the various tenses of *gisṇō*, go: thus, *aū mārī gālō*, I shall be beaten, *su* or *ōh mārī gō rō*, he had been beaten.

*Gisṇō*, go.

Future *gālō gēlō gēilō gāmalā gāthalā gainthalā*

Pres. *gṣ chi, &c.* Impf. *gṣ tē, &c.*

Past. *gēs gēs gō gā gāth gā*

Plupf. *gō-rē -rē -rō -rā -rāth -rā*

*Jaiṇō*, (*jēṇō*) come.

Fut. *jālō jēlō jēilō jāmalā jēthalā jintthalā*

Pres. *jṣ chi, &c.* Impf. *jṣ tē, &c.*

Past. *āwē āwē āō (āwō) āwā āwath āwā*

Plupf. *ū -rē -rē -rō -rā -rāth -rā*.

*Bhōṇō*, become, pr. p. *bhōṣ*, pa. p. *bhōitā*.

Past *bhūṣ*, like *butē*.

*Dēṇō*, give, pr. p. *dṣ*, pa. p. *dittō*.

In the following specimens the pronominal suffixes will be noticed chiefly as expressing the agent, e.g., *kērūṇī, uzārīlēṇī, zabūṇī, lāwēṇī, shunūṇī, shaduṇī*, for he did, wasted, sent, attached, heard, called. *dittāṇī* occurs agreeing with a fem. obj., something fem. was given by him. *kōryēm*, I did. *kēuriēm*, I did (with fem. object), *dittuit*, thou gavest. In *bhējusēṇī* two suffixes are found *-s-* being for the object, and *ṇ* for the agent; he sent him, *usnē (-ṇī) uskō (s) bhējā*. *Thū* and *sū* will be found as direct and indirect obj., sing.

### The Prodigal Son.

*Ēki māhṇē tā dūi puttār butā nikkā maṭṭhā nē babbē zabnē*

One man of two sons were, little boy by father to was said

*Babbē tiṇṣ māla tō hissō zō mī jṣ chu su mī dē,*  
Father thy property of part which to me coming is that to me givē,

appō māl tēpi baṭṭi dittō, thōrā dinānē mā nikkē puttrē  
 own property by-him dividing was given, few days of in by-little son  
 sab jamē kēri lō dūr mulkhō safar kērūēpi  
 all together making was-taken far country to journey was-made-by-him,  
 titthē tēpi māl appō uzārī lēpi, zablā māl  
 then by-him property own wasting was-taken-by-him when property  
 appō uzārī lēpi tē mulkhō mā kāl baṭō paif  
 own wasting was-taken-by-him that country in famine great falling  
 gō tē sū baṭō tang bhōf gō, tē mulkhō tē ēkki  
 went and he very straitened becoming went that country of one  
 rahṇēbālē laba gēs tēpi appiā baigiā mā sūr tsārṇē  
 dweller near went-to-him by-him own field in swine to graze  
 bhējusēpi, ziṇā phaliā sūr khā tā sū maṇē  
 was-sent-to-him-by-him, what husks swine eating were, he heart  
 mā karā tō aū appō pēt bharā tē kē dā tō  
 in making was I own stomach may fill, to-him any one giving was  
 nā. Zablā hōshō mā āō tyēbla zabūēpi mēpē babbā tē  
 not. When sense in came then was-said-by-him my father of  
 mazūr kita rajji rōṭi khā chi, aū itthē buccā  
 labourers how many being satisfied bread eating are, I here hungry  
 marā chi, aū appē babbō kaṇē uṭhita calē gālō, zabālō hē  
 dying am I own father near having-arisen going will go will say O  
 Babbā Khudāyō tō tē tiṇō gunāh kēōryēm, yā gall cangi  
 Father God of and thy sin done-was-by-me this matter good  
 nēhī lōk zabēnth tiṇō puttar chu, appō mazūr mi baṇāwā,  
 not people may-say thy son is, own labourer me make  
 sū appē babbō kaṇē uṭhita āō su dūr butō su babbē  
 he own father near having-arisen came he far was him by-father  
 hērūō, tē tē rēhm āō phiri daṇṭita gō tē galē  
 wasseen and to him pity came again running went and neck  
 sāthi lāwēpi tē shuṇḍiā dittiāpi, puttrē tē  
 with-was-attached-by-him and kisses were-given-by-him, by-son to-him  
 zabūē hē Babbā Khudāyō tō tē tiṇō gunāh kēōryēm  
 was-said O Father God of and thy sin was-done-by-me  
 yā gall cangi nēhī lōk zabēnth tiṇō puttar chu, Babbē  
 this matter good not people may-say thy son is By Father

naukarāṅṅ nē zabūō sabbaṇē atha ṭalla canga lāshā ārō, tē  
 servants to was said all than clothes good quickly bring him  
 pur lāwa, tē hatthō chāp lāwa thū, pēṛāṅṅ nē jōrō lāwa thū,  
 on attach and hand-on ring attach to-him, feet with pair attach to him  
 palurō batsurō ārita phatṭa thū āh khāmā tē khushī  
 kept calf having brought kill it we may-eat and happiness  
 karāmū, yō mēṇō puttār mari gō rō, tē huṇi uṭhūō rāzi  
 may make this my son dead gone was and now arose well

bhōṭa, ghadza gō rō huṇi mēli gō, tiṇē khushī karnē  
 having-become, lost gone was now found went, they happiness to make  
 lagūā tētō baḍḍō puttār baigīā mē butō, zablā gharē nēṛē āwō tyēbla  
 began his big son field in was when house near came then

bājē tō tē natsnē to bār shuṇūēṇi, ēkki apṇō  
 instrument of and dancing of noise was-heard-by-him one own  
 mābhṇō shadūēṇi su putsūēṇi yō kut chu, tēṇi  
 man was-called-by-him him was-asked-by-him this what is, by him  
 zabūō tiṇō brhā āō tiṇē babbē batsurē palurē  
 was-said thy brother came by-thy father calf kept  
 haḷāl kērāwēṇi yā gallā cangā  
 lawful was-caused-to-be-made-by-him this matter-for well

ladūēṇi, su rōshē bhūē antar na gāḥṇē cācō, babb  
 he-was-found-by-him he in-a-huff became in not to go wished father  
 tētō bēihr gō su patiāṇē lagūē, tēṇi apṇē babbō  
 his out went him to persuade began by-him own father-to  
 jiwāb dittō mī kitē baris tēṇi khidmat kēūriēm  
 answer was-given by-me how-many years thy service was-done-by-me  
 tiṇō ākhō kadē na mī mōṛū kadē bakrē tō baccō mē  
 thy saying ever not by-me was-turned, ever goat of little-one me  
 kāṇ na dittūt aū apṇē dōstāṅṅ nē sāthi khushī  
 for not was-given-by-thee I own friends of with happiness  
 kērāmū, zablā tiṇō puttār ūrō zēṇi tiṇō māḷ kanjriē  
 may make, when thy son came by-whom thy property harlots  
 pi hath-a udzārūēṇi tē tētē khātir palurō batsurō  
 with wasted-was-by-him, and his sake kept calf  
 phatṭ bāū tēṇi tē zabūō puttārā tū sadā mē sāthi  
 killed was, by him to him was-said Son thou always me with

chi zō kī miṇō chu sō tiṇō chu, par khushī kērnī  
 art what anything mine is that thing is but happiness to make  
 khush bhōṇō caṅgī gal butī, tiṇō yō brhā marī gō  
 happy to-become good matter was thy this brother dead gone  
 rō tē huṇī uṭhūō rāzī bhōṭta, ghadza gō rō huṇī  
 was and now arose well having-become lost gone was now  
 mēli gō.  
 being-found went.

## EXTRACTS.

Rāti icch pōnō kukriā khiāṇī phiri baḍḍō nuksān  
 At night bear fell hens to eat then great harm  
 kērūṇī padrō mṣ, lō bhūī tē ōtrēi phiri tātē  
 was-done-by-him level in, light became and early again his  
 magari bhūā dāsh māḥpā, khuriṣ calē gā sū, dūr gā  
 after became ten men track going went to-him, far went  
 su tē zārō mṣ suttōrō butō, titthē khāṇē khāṇ pouō, titthē  
 to-him and den in asleep was there food to eat fell there  
 phiri bundūki dittiā sū, na lagiā phiri nashī  
 again guns were given to-him, not were-attached, then running  
 gō tila hatha gharē calē āwā, dōkē di lōkē  
 went, then from house to coming came, second day by people  
 mārā. Parū ti gal chi.  
 was killed. Last-year of matter is.

Tabsildārē tī ciṭṭhi jṣ chi. Mazūr ḍērē bāpat  
 Tabsildar of letter coming is. Labourers dwelling about  
 ārnā, bakrō, khaṭ, bhāṇḍā, kukkur ārnā, ḍērō  
 to bring, goat, beds, vessels, cocks, to bring, dwelling  
 langhēita gharē jēṇō, itthē mṣ kīh kasūr bhēi  
 having-passed-on house-to to-come, there in any fault may-become  
 ta zērīmānō ḍēṇō chip. Aū hāzīr bhūē.  
 then fine to-give is. I present became.

Maī tō ghiwāṇō dūi ciki, waddiē bi nikkīē duddh  
 Buffalo of tax two ten-annas big also little milk  
 cumpāwāli bi yō āhi pur zulm chu. Shōū bhēḍā bakrī shē  
 • drinker also, this us on violence is. 100 sheep goats six

rupayya tsōur āṇa gābcaṛāi. Itthē mñ bāūrō yō butō  
 rupees, four annas grass-feeding. Here in kid which was  
 ik sāla māp butā, az ghiṇī lēṇ lagūā, tē  
 one-year-old free were to-day taking to take they-have-begun and  
 az gōrū gaṇṣ cha, ghar zō baṇāwa cha, illā tō. mul  
 to-day cows counting are, house if making are it of price  
 ghinṣ chan, diārā tō hukm na chu kaṭṭē tō, zō hōri lakṛi  
 taking are, deodar of order not is cutting of, what other wood  
 chīs baṭṭē na dñ cha.  
 is to-cut not giving are.

(Note.—The *qērō* referred to above is the annual procession from Jammū to Sri Nagar and back of the Inner Palace or Mahārāja's Ladies and their escort).

# Sirāji.

1. ikk, one.
2. dūi, two.
3. trēi, three.
4. tsōnr, four.
5. pānts, five.
6. shāb, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. das, ten.
11. bih, twenty.
12. panzā, fifty.
13. shōu, hundred.
14. hatth, hand.
15. khur, foot.
16. nakk, nose.
17. accbi, eye.
18. mūh, mouth.
19. dant, tooth.
20. kann, ear.
21. kō, hair.
22. ruṭ, head.
23. jib, tongue.
24. idḍ, belly.
25. piṭṭh, back.
26. lōhā, iron.
27. sōnnā, gold.
28. cāndī, ruppā, silver.
29. bab, father.
30. i, mother.
31. brhā, brother.
32. babin, sister.
33. māhpū, man.
34. zauān, woman.
35. zanān, wife.
- 36. maṭṭhō, child.
37. matṭhō, son.
38. dhi, daughter.
39. kāmō, slave.
40. jīmīdār, cultivator.
41. guāl, shepherd.
42. Paṇmēsar, God.
43. Shatān, Devil.
44. dīs, sun.
45. cann, moon.
46. tāra, star.
47. agg, fire.
48. pāpī, water.
49. ghar, house.
50. ghōrō, horse.
51. gōrū, cow.
52. shuṇā, dog.
53. bilār, cat.
54. kukkur, cock.
55. batkī, duck.
56. khar, ass.
57. ūṭ, camel.
58. pōtō, bird.
59. gisṇō, go.
60. khāpō, eat.
61. mishṇō, sit.
62. jaiṇō, come.
63. mārṇō, beat.
64. khārōṇō, stand.
65. marnō, die.
66. dēṇō, give.
67. danṇō, run.
68. kharō, up.
69. nērō, near.
70. urō, down.
71. dūr, far.
72. agar, before.



- |                       |                            |
|-----------------------|----------------------------|
| 73. pat, behind.      | 87. dānt, a bulls.         |
| 74. kam, who.         | 88. gōrū, a cow.           |
| 75. ki, what.         | 89. dānt, bull.            |
| 76. ki, why.          | 90. gōrū, cows.            |
| 77. tē, and.          | 91. <u>shuṇ</u> -ā, a dog. |
| 78. but.              | 92. -ēi, a bitch.          |
| 79. zē, if.           | 93. -ā, dogs.              |
| 80. ē, yes.           | 94. -ēiā, bitches.         |
| 81. nēhī, no.         | 95. chērō, a he goat.      |
| 82. hai, alas.        | 96. bakrī, a female goat.  |
| 83. ghōṛ -ō, a horse. | 97. chērā, goats.          |
| 84. -ī, a mare.       | 98. harn -ō, a male deer.  |
| 85. -ā, horses.       | 99. -ī, a female deer.     |
| 86. -īē, mares.       | 100. -ā, deer.             |

1. tīṇō nam kut chu ? what is your name ?
2. yē ghōrē thi ummar kittū chi ? how old is this horse ?
3. elliā athā Kashmīrā tē kittō dūr chu ? how far is it from here to Kashmir ?
4. tīṇē babbō tē gharō mē puttur kita cha ? how many sons are there in your father's house ?
5. ajj aḷ barā dūr āwē, I have walked a long way to-day.
6. mēṇē tsatsē tō puttur tēti bēṇi sāthi biāō rō chu, the son of my uncle is married to his sister.
7. gharō mē chittē ghōrē tī kāthi chi, in the house is the saddle of the white horse.
8. kāthi piṭṭhi pur kasi laththō, put the saddle upon his back.
9. tētē puttrē mē matē kōrē mārū ā, I have beaten his son with many stripes.
10. pahārō tē shirē gōrū bakriā tsārā chu, he is grazing cattle on the top of the hill.
11. ghōrē bēḷ butṭō tal bishru chu, he is sitting on a horse under that tree.
12. tētō brhā bēṇi athā baḍḍō chu, his brother is taller than his sister.
13. yētō mul ḍhāi rupayyō chu, the price of that is two rupees and a half.
14. mēṇō babb yē nikkē gharō rahā chu, my father lives in that small house.
15. yō rupayyā tē dē lē, give this rupee to him.
16. yō rupayyā tīṇ ghiṇi jē, take those rupees from him.
17. mast mārō thū tē radzū sāthi bandhī thū, beat him well and bind him with ropes.
18. khūhō mē pāṇi ghiṇi jō, draw water from the well.
19. mē āri āri cal, walk before me.
20. kāhtō matṭhō ti patā jē chu ? whose boy comes behind you ?
21. yō kāh athā mul āwath, from whom did you buy that ?
22. grāmō kētsiā haṭiābāliā atha, from a shopkeeper of the village.

## RĀMBANĪ.

Rāmbanī is, like Pōguli which it closely resembles, connected with Kashmīrī; it is however further away from Kashmīrī than Pōguli is. This is evident from its vocabulary, also from various points in its grammar, such as the formation of the Passive voice by means of the verb *go* instead of the verb *come*, and the greater use of compound verbs; it is still more noticeable when we consider the pronunciation. Rāmbanī has very largely a Panjābī pronunciation, Pōguli is pronounced like Kashmīrī—thus for example *ghōṛṛṛ* would be differently pronounced in the two.

### NOUNS.

	Sing.	Plur.
N. bābb,	father	bābb
G. babb-a	suṇ (f. saṇī, pl. saṇā, saṇyī)	babb-aṇ suṇ, &c.
D.	-a	-aṇ
Ab.	-a thā	-aṇ thā

māhṇ-ō, man, obl. s. -ā n. pl. -ā obl. pl. -aṇ

So also *ghōṛṛṛ*, horse, *lōk* or *lōkṛṛ*, boy

*Shuṇā*, dog and *tsirrū*, goat do not change for the nom. pl.

### Fem. Nouns.

	Sing.	Plur.
N. kuṛhi,	daughter	kuṛh-iā
G. kuṛ-hi saṇ	(saṇī, saṇā, saṇyī)	-iaṇ, &c.
D.A. -hī		-iaṇ

So *ghōṛī*, mare

*Zanānā*, woman takes *zanānī* in the plur.

*Shuṇēi*, bitch does not change for the nom. pl.

*bahīṇ*, sister has obl. *bahīṇā*.

The short vowels at the end of words are very indistinctly pronounced, and as Rāmbanī is never written it is often extremely hard to tell which short vowel is being used, or whether what seems like a short vowel is really one, or is merely the necessary emission of breath after a consonant.

## PRONOUNS.

Sing.			Plur.		
1st	2nd	3rd	1st	2nd	3rd
N. aũ	tu	su	N. as	tus	tiṇ
G. miṇā	tiṇā	tēs-aũ (f. ēi)			
D. mī	tī	tēs	G. as-aũ (f. ēi)	tus-aũ (f. ēi)	tiṇ-au (f. ēi)
Ag. mī	tī	tiṇ	Ag. asaĩ	tusaĩ	tiṇēi

*tēs-aũ* makes *tēswe* in the oblique and others in *-aũ* are similarly inflected.

*kitō*, how much or many? fem. *kitē*, plur. *kitā*.

*kam*, who? G. *kasaũ*. *Yū* = this.

ADJECTIVES are declined chiefly like nouns, thus *caygō*, good, is like *māhnō*, and its fem. *caygī* is like *kurhī*.

Comparison is expressed by the positive form with *thā*,—*thā caygō*, = better than—, *sabbaṇ thā caygō*, better than all, i.e., best.

## VERBS.

Auxiliary Pres. I am &c. *chus chus chu chasam chath chi*

Past                    *āt-us -us -ū -asam -ath -ā*

*Mārnu*, beat pr. p. *mār* or *mārā*, pa. p. *mārtumut*

Aor. or Fut. *mār-ā -as -ī -am -ath -ti*

Pres.                    *mār* or *mārā* with auxil. pres. *chus*, &c.

Impf.                    " " " " " past *ātus*, &c.

Past                    Agentive form of pronouns with *mārtu*

Pres. Perf.            " " " " " *mārtumut chu*.

Plupf.                    " " " " " *mārtumut ātū*.

Passive. *mārī*, with various parts of *gatshnu*, go. Thus *aũ mārī gatsh chus*, I am being beaten, *aũ mārī gatshā* or *gēūs*, I shall be or was beaten.

*Gatshnu* go, pr. p. *gatsh* or *gatshā*, pa. p. *gōmut*

Aor. or Fut. Pres. Impf. regular like *mārnu*

Past. *gēūs gēūs gēū gēāsam gēūth gēū*

Pres. Perf. and Plupf. *gōmut* with pres. auxil. *chus*, &c., and past aux. *ātūs*, &c., respectively.

*ēpū*, come, pr. p. *ē*, *rahūu*, remain, pr. p. *rāh*.

*Rāmbanī* has compound verbs after the Panjabī and not the Kashmīrī model, e.g., *ghinī laiṇu*, take outright, Urdū *lē lēnā*.

# Rāmbanī.

- |                                 |                                |
|---------------------------------|--------------------------------|
| 1. ik, one.                     | 37. lōk, son.                  |
| 2. dīh, two.                    | 38. kuṛhī, daughter.           |
| 3. cēī, three.                  | 39. kām <sup>ā</sup> , slave.  |
| 4. tsaur, four.                 | 40. zamindār, cultivator.      |
| 5. pants, five.                 | 41. guāl, shepherd.            |
| 6. shē, six.                    | 42. Paṇmēsar, God.             |
| 7. satt, seven.                 | 43. Shatān, Devil.             |
| 8. aṭh, eight.                  | 44. dūs, sun.                  |
| 9. nau, nine.                   | 45. tsanni, moon.              |
| 10. das, ten.                   | 46. tār <sup>ā</sup> , star.   |
| 11. bil, twenty.                | 47. agg, fire.                 |
| 12. panzāh, fifty.              | 48. pāñī, water.               |
| 13. shau, hundred.              | 49. ghar, house.               |
| 14. hatth, hand.                | 50. ghōṛ <sup>ā</sup> , horse. |
| 15. khur, foot.                 | 51. gau, cow.                  |
| 16. nakk, nose.                 | 52. shuṇā, dog.                |
| 17. nech, eye.                  | 53. bilār, cat.                |
| 18. mūī, mouth.                 | 54. kukkur, cock.              |
| 19. dant, tooth.                | 55. batki, duck.               |
| 20. kann, ear.                  | 56. khōt <sup>ā</sup> , ass.   |
| 21. kēsh, hair.                 | 57. ūt, camel.                 |
| 22. ruṭ, head.                  | 58. pakhrū, bird.              |
| 23. zibh, tongue.               | 59. gatshnu, go.               |
| 24. pēt, belly.                 | 60. khāṇu, eat.                |
| 25. piṭṭh, back.                | 61. bimṇu, sit.                |
| 26. lōhā, iron.                 | 62. āṇu, come.                 |
| 27. sōṇū, gold.                 | 63. mārnu, beat.               |
| 28. cāndī, silver.              | 64. kharōnu, stand.            |
| 29. babb, father.               | 65. marnu, die.                |
| 30. ammā, mother.               | 66. dēṇu, give.                |
| 31. brhā, brother.              | 67. daṛnu, run.                |
| 32. bahin, sister.              | 68. ubhu, up.                  |
| 33. mahṇ, man.                  | 69. nērē, near.                |
| 34. zanān <sup>ā</sup> , woman. | 70. khalō, down.               |
| 35. zanān <sup>ā</sup> , wife.  | 71. dūr, far.                  |
| 36. lōk, child.                 | 72. agar, before.              |

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|------------------------------------|---------------------------|
| 73. pat, behind.                   | 87. dānt, a bull.         |
| 74. kam, who.                      | 88. gau, a cow.           |
| 75. kut, what.                     | 89. dānt, bulls.          |
| 76. kī, kizug, why.                | 90. gawa, cows.           |
| 77. tē, and.                       | 91. qhup -ā, dog.         |
| 78. par, but.                      | 92. -ēi, a bitch.         |
| 79. zēkar, if.                     | 93. -ā, dogs.             |
| 80. š, yes.                        | 94. -ēi, bitches.         |
| 81. na, no.                        | 95. tsirrū, a he-goat.    |
| 82. hai hē, alas.                  | 96. tsēli, a female goat. |
| 83. ghō -r <sup>ā</sup> , a horse. | 97. tsirrū, goats.        |
| 84. -ri, a mare.                   | 98. har -n, a male deer.  |
| 85. -rā, horses.                   | 99. -ni, a female deer.   |
| 86. -riā, mares.                   | 100. -n, deer.            |

1. tiṇō nām kut chu ? what is your name ?
2. ēs ghōrē saṇi kitī umr chī ? how old is this horse ?
3. itt ātā Kashmīrā tṣ kitō dūr chu, how far is it from here to Kash-  
mir ?
4. tiṇi bappū saṇi gī kitā lōkū chē ? how many sons are there in your  
father's house ?
5. aū az dūr hanṭhī karī cali gyūs, I have walked a long way to-day.
6. mīni pitriē saṇā lōkū tēsḥwē bahiṇi sāthi biāhtumut chu, the son of  
my uncle is married to his sister.
7. gī mṣ chittē ghōrē saṇi kāṭhī chī, in the house is the saddle of the  
white horse.
8. kāṭhī tēsēi piṭhī bhēi lathas, put the saddle upon his back.
9. mī tēswe lōkē mata kōrṛā ditmat chēs, I have beaten his son with  
many stripes.
10. yū pahār saṇi shiri bhēi bakriā gawa suṇal chu, he is grazing cattle  
on the top of the hill.
11. yū ghōrā bhēi buṭā khal bimī chu, he is sitting on a horse under  
that tree.
12. tēsāu brhā tēsḥwē bahiṇā thṣ baḍū chu, his brother is taller than his  
sister.
13. tēsāu mul ḡhāi rupae chu, the price of that is two rupees and a half.
14. mīṇō bābb is maṭṭhē gī rāh chu, my father lives in that small house.
15. tēs yū rupayya dēṇu, give this rupee to him.
16. tiṇ rupae tēs thṣ ghinnī laiṇā, take those rupees from him.
17. tēs juān mārniās gazari sāthi gaṇṭhi, beat him well and bind him  
with ropes.
18. talāo mṣ thṣ pāni kāṛī, draw water from the well.
19. mī agar cal, walk before me.
20. kasaū lōkā ti pat patā ē chu ? whose boy comes behind you ?
21. yū kas thṣ muli āṇ chut ? from whom did you buy that ?
22. gāma saṇi kētsi haṭiābālā thṣ, from a shopkeeper of the village.

## PÖGULĪ.

The Pöğuli language is spoken over a small tract of country to the east of Rāmsūh which is 18 miles south of the Bānihāl Pass. It is therefore spoken in Jammū State. It resembles Kashmīrī, though it is quite unintelligible to speakers of that language. Most Pöğul people know some Kashmīrī. Nearly all the peculiarities of Kashmīrī are found in a modified form in Pöğuli, which being a border language contains also a number of points in common with dialects which look to Panjābi as their fountain head. Pöğuli differs very slightly from the dialect of Pēristān. Pöğul and Pēristān are two streams flowing into the Bishlar, which in turn joins the Cināb. The tract of country across the Bishlar from Pöğul and Pēristān is called Sar; its inhabitants are said to speak the same language.

### NOUNS.

	Sing.	Plur.
N.	maul	Māl-a
G.	māla sun (f. sin, pl. sana, f. sanya)	-an sun, &c.
D.	mālis	-an
Loc.	„ manz, &c., &c.	-an, &c.
Ab.	„ laba	- „
Ag.	māli	- „

So *lōk* or *lūk*, a boy, *lōka sun*, *lōkis*, *loki*, &c.  
*mōhan*, mau, *mahna sun*, *mahnis*, &c.

There seems to be considerable indifference about the inflection *-is*, and one hears *-as* and *-us*, but whereas *-as* and *-is* seem rare for inanimate objects, so one seems very rarely to hear *-us* with nouns denoting sentient beings. It will be noticed that the genitive postposition does not, as in *Kashmīrī* change, according to what word it follows, into *hun* or *uo* or *un*. The oblique of *sun* is *sani* or *sanni*.

### Fem. Nouns.

	Sing.	Plur.
N.	kūhrī, daughter	Kūhr-ā
G.	kūhrā, sun, &c.	-an sun, &c.
D.	kūhra	-an
Ab.	„ laba	-an &c.
Ag.	kūhra	-an



There are as in Kashmiri, though to a much less extent, internal vowel changes along with inflection. These changes make it difficult to give one word as a type of many others. There are peculiar consonantal changes also. The following are examples in addition to the words *maul* and *mōhan*, above.

Sing.				Plur.	
M.		F.		M.	F.
ghōr <sup>ā</sup> , horse		ghōr <sup>i</sup>		ghōr <sup>ā</sup>	ghūer <sup>ā</sup>
hunn <sup>ā</sup> , dog		hn <sup>i</sup> pn <sup>i</sup>		hunna	hunya
juān-mut, good		-mit		-mata	-maca

PRONOUNS.				
	1st	2nd	3rd	yě, this
		Sing.		
N.	aũ	tu	su	yě
G.	mīun	tīun	tēs-au, tyēs-au	-fem. -či yēsau
D.	mī	tī	tēs, tyēs	yēs
Ag.	"	"	tin	yīn
	as	tus	tiaũ	yaũ
	asaũ	tusau	tiauan	yauan
	asan	tusan	tiauan	yauan
	asēi	tusēi	tiaūēi	yaūēi

tyēs-au, asau, tusau, yēsau are thus inflected

tyēs-au	f.s. -ēi	m. pl. -au	-f. pl. -yě
Abl. s.m.	-wě	s.f. -yě	and so on
mīun, tīun	Obl. tīna,	Ag. tīnī	
ham, who?	G. kas-au	D. kas.	
yu, who	G. yēs-au	Agent yīn	
kyēt, how many	pl. kyētā		

**ADJECTIVES.** Owing to vocalic and consonantal changes it is difficult to give rules for the declensions of adjectives. Many are indeclinable. Those in *-mut*, are declined like *juānmūt*, given above among the nouns. The *s.* of *-is* is usually omitted with adjectives, thus *pananī gharus*, to his house, not *pananis gharus*. Otherwise adjs. are generally speaking inflected like nouns (except of course indecl. adjs.)

**Comparison.** There is no form for comp. or superl. The positive form is used with, *khōta*, than, as *tēsēi bīna khōta bōr*, bigger than his sister; for the superl. *sārñē khōta*, than all, is used, *sārñē khōta bōr*, bigger than all, biggest.

**ADVERBS.** *Kur, tyur, yur*, whither? thither, hither.

*kōr, tēr* or *tētī, iī*, where? there, here.

*tēblai*, then, *yēblai*, now, *yabla*, when

*acca*, day before yesterday, *is*, yesterday, *az* to-day, *raic*, to-morrow, *cindus* (*cāē*, three, and *dus*, day), day after to-morrow, *tsiwōhai*, quickly.

VERDS.

*Auxiliary.*

Pres. I am, &c. chus chus chu chisam chētl chi

Past. I was      āh -tūs -tūs -tū -sam -tath -ta (also aubtūs, &c.)

*Phāru*, strike, beat.

Aor. or Fut. I may or shall beat phār- a -us phairi phār -am -uth -un

Pres. I am beating. Pr. p. phārti (indecl.) with pres. auxiliary chus, &c.

Impf. I was " " " " " " past. " āhtās, &c.

Past. I beat, &c.,      Agentive form of pronouns with phārtū

Pres. Perf. I have beaten   "   "   "   "   phārtumut chu

Plupf.	I had	"	"	"	"	"	āhtū
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Conditional.      phāt-īha   -ōs   -īhi   -aham   -ahōth   -ahun

Imper.                      phār              phāri.

Participles pr. p. phārti, pa. p. phārtumut, having beaten, phairkari

The *Passive* is formed by using the particle *phārani* with the various tenses of *yīun* come, thus *añ ās phārani*, I was beaten, *yaua phārani*, I shall be beaten.

*Gatshnu, go.*

Aor. Fut. gatsha gatshus gětshi gatsh-am -uth -un

Past,      gōs      gōs      gō      gēōsam      gēōath      gēō

Pres. *qatsh* or *qatshti chus*, &c.

Part. Pr. p. gatshti pa. p. gyëmut.

Pres. Perf. Plupf. gyēmut chus, āhtūs, &c.

*Yiun*, come, pa, p. āmut.

Aor. Fut. Yana yōwas yēau yanam yōuth yōun

Past.      ās      ās      āō      āōsam      āuath      ana

*Dīun*, give, pr. p. *dēti* pa. p. *dyutamut*

Aor. Fut. dēāna dēōwas dēu dēauam dēouth dēoun

Past. dyut, used like phārtu

*Āsnu*, become, pr. p. *ās*, *āsti*, having become *aiskēri*.

Aor. Fut. āsa āsus ais āsam āsuth āsun

*Byimnu*, sit Past *bimtūs*, like *āhtūs*.      seated = *bimi*

Aor. Fut.     ,     bim -a -us -i -am -uth -un

*Rahnu*, remain, Aor. Fut. raba rahus rih rah - am -uth -un.

Past.            rahn -us -us       rōhn rahn -sam -ath -a

*Bīnu*, fear Aor. Fut. *biwa* or *biūwa*, &c., frightened = *bii*

Past.            binus like rahnus.

*Piun*, drink, Aor. Fut. pēōa pēōus piwi pēō -am -ath -un

**Past.** *piut*, used like *phārtu*, with fem. obj. *pūt*.

*Karnu*, do, past, *kō* (with fem. obj. *kē*) pa. p. *kyēmūt*.

*zapnu*, say, past, *jō*

*dhañnu*, walk, &c., past, *dhañtus*

*khalnu* eat, past, *khaō* (with fem. obj. *khāō*)

*Causative verbs* are formed by adding *-al* to the root of the verb, e.g., *khālnu*, eat, *khālalu*, cause to eat, feed.

Pronominal suffixes are used somewhat as in Kashmīrī. When *-n* is used as an agent to express *by him*, a vowel change occurs, e.g.: *jō* was said, *jōās* was said to him, but *jūn* was said *by him*, similarly *kō* was done, *kūñ* was done by him, *dyutūn* was given by him, *prustūn* was asked by him. Note also *pashṭumī*, was seen by-me, *jūmnaī*, was said to me (*n*) by him (*n*).

*To be able* is expressed by *hagnu* used with the root of a verb, e.g., *añ haga gutsh*, I am or shall be able to go.

### The Prodigal Son.

Yakis mahnas diḥ lōka āhtā lōkheyē panani mālis jō,

One man to two sons were by-little own father-to was said,

Bāba tīna mālus yō mī hissa yēau, su mī dēh,

Father thy property of what to me part comes that to me give,

tiṇ dyut tiauan manza panun māl, baiṇṭi, manēi dūsēi

by him was given them among own property dividing, five days

puta lōkheyē lōki saurni kō jama tē dūr mulkus

after by-little son all was-made together and far country

manz kaujuin safar, tē tēr allakmat kār sūt

in was-made-by-him journey and there bad work with

kūñ panun māl phanā, yēbla kūñ

was-made-by-him own property destruction, when was-made-by-him

saurui māl kharc ada pē tyēs mulkus manz sakht kāl

all property spending then fell that country in severe famine

tē su samuztu lācār, tērki mulkus rahnawālis laba gō,

and he became helpless, there-of country-of dweller near went

tin pyēntu panani khēti manz sōr gās khālalnē kica, tē yaū

by-him was-sent own field in swine grass feeding for and what

hima sōr khālti āhta su zapti āhtū aū khāla iḍḍ

hunks swine eating were he saying was I may-eat stomach

bhara, tē kās āhtūs na dētī, yabla hōsh ās  
 may-fill and anyone was-to-him not giving, when sense came-to-him  
 tyabla jūn mīna mālis kyōta mōzur chyi, pūra pōth  
 then was-said-by-him my father's how many labourers are, ful-ly

idd chyi bharti, tē aū chus phāka phatti, aū kharṭa mālis  
 stomach are filling and I am hunger of dying, I will stand father  
 laba gatsha tē tyēs aū zapa Hatsē Bāba, mī kō tiun  
 near will go and to him I will say O father, by me was-done thy  
 tē Khudā sun gunā, aū chusna lāik tiun lōk zaptiam mī  
 and God of sin I am not worthy thy son saying-to-me me  
 tī kara mazūr shō, tin pata kharṭhi tē āō mālis laba,  
 also make labourer like, that after he stood and came father near,  
 su āhtū tirhū tē māli baltūn tē tyēs āō tārs tē  
 he was far and by father was-seen and to him came pity and  
 tyēs nālmūt kūsuē tē mīth ditsēn. Lōki  
 to him embrace was-made and kiss was-given-by-him. By-son

wōntus Hatsē Bāba mī kō tiun tē Khudā sun  
 was-said-to-him O father by-me was-done thy and God of  
 gunā, aū chusna lāik tiun lōk zaptiam. Māli pananan  
 sin I am not worthy thy son saying to me. By father own  
 naukaran jūn sārni khōta dādd juān tswōhai ann  
 servants-to was-said-by-him all then garment good quickly bring  
 tē tyēs lang tyēs wē āhtus manz langthas wail, khōran manz  
 and him-to attach his hand in attach-to-him ring feet in  
 jōr tē yūth wōts ānthan tē karthas halhal, as khālam khushī  
 pair and fat calf bring-it and make-it lawful, we may eat happiness

karam, mīan lōk phatmut ahtū gō zinda rāntumut ahtū  
 may-make, my son dead was went alive lost was  
 yablai miltu, tē tiaūēi khushī karuī kē. tyēsan  
 now was-found and by-them happiness to make was-made. His  
 zūth lōk waigi manz ahtū yabla su panani gharus wōt tin  
 big son field in was when he own house arrived by-him  
 dhōlan sun nasni sun āwāz huntūn tē prastūn  
 drum of dancing of voice was heard-by-him and was-asked-by-him  
 yū kut gō tin jōas tinn bārun āmut chu tē  
 this what went by-him was-said-to-him thy brother come is and

tini māli yūth wōts halhal kūū, tyēs kici tyēs  
by-thy father fat calf lawful was-made-by-him that-for to-him

miltū juāna paiṭh, su gō mast kāhli aū gēō gatshahana, tē  
was-found well like he went very angry I house-to will-go not and

tyēsau maul gōthō nyistu tē manaltūn sō,  
his father out went-out and was-persuaded-by-him to-him

tin panani mālis dyutūn jawāb, kyēt kuāl  
by-him own father to was-given-by-him answer how much time

khyēzmat tūn kē mī, tē zāt tūn kath balti na  
service thy was-done by-me and ever thy word was-turned not

mī, tē ti zōt dyit na mī tsēlyā pāṭh aū kara  
by-me and by-thee ever was-given not to me goat kid I may-make

khushī panana dōstan sīt, yabla tiun lōk āō yin  
happiness own friends with when thy son came by-whom

kō tiūn māl kanjrun sīt kharāb, ti kyēmut chu  
was-made thy property barlots with evil by-thee made is

tyēswe kicyā mōṭ wōts halhal, tin jōas mīna lōkā tu  
him for fat calf lawful, by-him was-said-to-him my son thou

chus hamēsba mī sīt tē sārū ciz yū chū mīun su chu tiun  
art always me with and all thing which is mine that is thine.

Khushī karu juān ciz gō, tiun bārun phatmut auhtū, gō  
Happiness to make good thing went thy brother dead was went

zindā, rāutumut auhta yablai miltu.  
alive lost was now was-found.

#### EXTRACTS.

Aū ās waiga manz tēr pašūtami shāput, adā dhōra ginn

I was field in there was-seen-by-me bear, then stone taking

pēsīs rarā aū gōs blī aū ās gēōh nish. Sāhbas sīt  
I-fell-to-it rushing, I went afraid, I came house near. Sahib with

āhtā trih māhnā, tini ānta shāl pants tin pata gō  
were 30 men by him were-killed jackals five that after went

hakka, hakka pēntūn tsālih māhna Sāhab rōhn  
jungle-beat, were-sent-by-him forty men Sahib stayed

janglas \* lūṭus pāt tēr shaput antūn āht tē  
jungle-of head on there bears were-killed-by-him 8, and

khalō phirtu. Lassa jamādar caprais pēntu aū ās diḥ dus  
down he turned. By Lass<sup>ā</sup> „ caprāsī was sent I came two days  
wātus tēr dānt lēhti āhtūs aū tēr jūmnāi Sāhab  
arrived there, oxen grazing was I, there was-said-to-me-by-him Sahib

āō panin bō<sup>l</sup>i zōp din dusan rahnus Sahabus sīt Sāhab  
came, own language speak, two days I stayed Sahib with Sahib  
tsaṭ walti auhtū, sūi go dahan gazan ḍaggu luṭ bakkhi, rōhan  
swimming was he went ten yards deep head towards stayed  
pahrus tī, tamāsha laig bālṇi mahna pantsā. Tin pata,  
one-watch up-to, fun began to see men 50. That after

jūn panin bō<sup>l</sup>i zōp khālṇu khain na,  
was-said-by-him own language speak food was-eaten-by-him not.  
taklif mast laiga. Wat wata tāp āhtū sakht,  
trouble great was-attached. On-the-way sunshine was severe,

tāpus āhtū bīmi gatshtī āhtū, zapti āhtū balla bō<sup>l</sup>i  
sunshine in he-was seated, going was saying was bravo language  
zōp. Mast tāp āhtū tē Sāhbi gōṇṭhtu dastār  
speak. Great sunshine was and by Sahib was-knotted turban

pananyi ṭōipā pāt. Sāhab āhtū rāt raṭṭi  
own hat on. Sahib was at night seizing (i.e., keeping me)  
din pahran bō<sup>l</sup>i sani kyicī.  
two watches (i.e., 6 hrs.) language for.

# Pöggull.

- |                           |                            |
|---------------------------|----------------------------|
| 1. yakh, one.             | 37. lük, son.              |
| 2. dīh, two.              | 38. kuḥī, daughter.        |
| 3. cās, three.            | 39. gulām, slave.          |
| 4. tsāur, four.           | 40. zamindār, cultivator.  |
| 5. pāts, five.            | 41. guāl, shepherd.        |
| 6. shē, six.              | 42. Khudā, God.            |
| 7. satt, seven.           | 43. Shēitān, Devil.        |
| 8. āht, eight.            | 44. dūs, sun.              |
| 9. nāu, nine.             | 45. zōsun, moon.           |
| 10. dāh, ten.             | 46. tārgan, star.          |
| 11. wih, twenty.          | 47. tsōrī, nār, fire.      |
| 12. pantsā, fifty.        | 48. pāī, water.            |
| 13. hat, hundred.         | 49. ghar, house.           |
| 14. āht, hand.            | 50. ghurā, horse.          |
| 15. khur, foot.           | 51. gāī, cow.              |
| 16. nāht, nose.           | 52. hunnā, dog.            |
| 17. acch, eye.            | 53. brār, cat.             |
| 18. mūi, mouth.           | 54. kukkur, cock.          |
| 19. dant, tooth.          | 55. batkī, duck.           |
| 20. kann, ear.            | 56. khar, ass.             |
| 21. mast, wāl, hair.      | 57. fī, camel.             |
| 22. lōt, head.            | 58. jōnāwār, bird.         |
| 23. ziū, tongue.          | 59. gatshnu, go.           |
| 24. idd, belly.           | 60. khālnu, eat.           |
| 25. caḥ, back.            | 61. byimnu, sit.           |
| 26. shāhtar, iron.        | 62. yēun, come.            |
| 27. sōnn, gold.           | 63. phānu, beat.           |
| 28. rūpp, silver.         | 64. kharḥur, rahnu, stand. |
| 29. maul, baub, father.   | 65. pbatnu, die.           |
| 30. yēi, mother.          | 66. dēnn, give.            |
| 31. bārun, baui, brother. | 67. dhaūtlnu, run.         |
| 32. bēan, sister.         | 68. ubha, up.              |
| 33. mōhan, man.           | 69. nēri, near.            |
| 34. kurmāhn, woman.       | 70. khalā, down.           |
| 35. kōlai, wife.          | 71. dūr, far.              |
| 36. lük, child.           |                            |

- |                                    |  |
|------------------------------------|--|
| 72. aggə, before.                  | 87. dānt, a bull.                              |
| 73. pat, behind.                   | 88. gāū, a cow.                                |
| 74. kam, who.                      | 89. dānt, bulls.                               |
| 75. kut, what.                     | 90. gōitri, cows.                              |
| 76. guzzi, why.                    | 91. hunn <sup>š</sup> , a dog.                 |
| 77. tē, and.                       | 92. hu <sup>i</sup> nn <sup>i</sup> , a bitch. |
| 78. par, but.                      | 93. hunn <sup>š</sup> , dogs.                  |
| 79. if.                            | 94. hunya, bitches.                            |
| 80. āī, yes.                       | 95. kaṭlū, a he-goat.                          |
| 81. na, no.                        | 96. tsəl, a female goat.                       |
| 82. hai, alas.                     | 97. kaṭla, goats.                              |
| 83. ghō -r <sup>š</sup> , a horse. | 98. har -n, a male deer.                       |
| 84. -r <sup>š</sup> , a mare.      | 99. -n <sup>š</sup> , a female deer.           |
| 85. -r <sup>š</sup> , horses.      | 100. -n, deer.                                 |
| 86. ghueur <sup>š</sup> , mares.   |  |



1. tian nām kut chu ? what is your name ?
2. yēs ghōṛis ummur kyit thi ? how old is this horse ?
3. ita pāta Kashīr tē kituk chu dūr ? how far is it from here to Kashmir ?
4. tīni māla sani gī manz kēta lōkā chē ? how many sons are there in your father's house ?
5. aū az dur tē dhaūtus, I have walked a long way to-day.
6. mīni pēcow sani lōkī chu tyēsye bīnā sīt byāh kyēmut, the son of my uncle is married to his sister.
7. chitti ghōṛā sun zīn chu gī manz, in the house is the saddle of the white horse.
8. tyēsye carī pāt zin li, put the saddle upon his back.
9. mī tyēswe lōkyas shāhtēi kōrrēi sīt phārtumut chu, I have beaten his son with many stripes.
10. bāla sanni lūṭus pāt su chu gallas gās khālāl, he is grazing cattle on the top of the hill.
11. su chu ghōṛis pāt kōlis khal bīma, he is sitting on a horse under that tree.
12. tēsau bārun tēsēi bīna khōta bōṛ chu, his brother is taller than his sister.
13. ittēk kimat thi dāi rūpaē, the price of that is two rupees and a half.
14. mīun maul chu tēs lōkhēyis garus manz rahti, my father lives in that small house.
15. yē rūpāi tyēs dyēn, give this rupee to him.
16. yaū rūpiā gyun tyēs, take those rupees from him.
17. tyēs mast phāri tē razan sīt gaṭhin, beat him well and bind him with ropes.
18. khūhus manz pāi kāṛi, draw water from the well.
19. mī aiggī dhaūi, walk before me.
20. kasau lōk chu tī pata pata dhaūti ? whose boy comes behind you ?
21. tī kas laba tyēs mōl gintu ? from whom did you buy that ?
22. gāma sanni dukāndāras laba, from a shopkeeper of the village.

## KISHṬAWĀRĪ.

Kishṭawārī is spoken in and near the village of Kishṭawār, an important place with 2,500 inhabitants, not far from the S.E. border of Kashmīr. It is a dialect of Kashmīrī, which it very much resembles. In Kishṭawār Kashmīrī is perfectly well understood.

### NOUNS Masc.

	Sing.	Plur.
N.	mbāl -ū, father	mbāl -ī
G.	-i sun	-iēn hun <sup>ā</sup>
D.	-is	-iēn
Loc.	-is manz	-,, manz
Ab.	-is hata	-,, hata
Ag.	-in	-iau

*ghur<sup>ā</sup>*, horse, obl. *ghur-i*, -is &c., Pl. *ghur<sup>ē</sup>*, obl. *ghuriēn* &c.

so also *ghur<sup>ā</sup>*, boy (Ag *ghuriēn*)

Then is also a declension ending in -a -as &c., for the oblique cases.

*ghar* house, *ghar -a* sun, -as, -an, Plur. *ghar*, *ghar -an -au*.

So also *ḡaṇḡ*, back,

*tshyōr<sup>ā</sup>* he-goat, pl. *tshēr<sup>t</sup>*

Fem.	Noun	Sing.	Plur.
N.	kōrī	-ī daughter	kōr -ī
G.	kōr	-ī hun <sup>ā</sup>	-iēn &c.
D.		-i	„
Loc.		-ī manz	„
Ab.		-ī hata	„
Ag.		-ī	-iau

*bhain* sister, obliq. *bhēnyī*.

*ḡāu* cow, pl. *ḡāē*.

### PRONOUN.

	Sing.			Plur.		
	1st	2nd	3rd	1st	2nd	3rd
N.	bōh	tu	su	as	tus	tim
G.	miāun	tsāun	tyisun	as -un	tus -un	tim -an hun
D.	mē	tsē	tyis (neut. tath)	-i	-i	-an
Ag.	mē	tsē	tin	-i	-i	-au

*yi*, this or rel. who, declined like *su*, *yisun* &c., plur. *yim* &c.

*kō* who G. *kasun*, D. &c., *kas*; *kū* anyone, obl. *kāsi*

*kyut* how much f. *kitsa*, pl. *kitya* how many.

*miāun*, *tsāun*, *tyisun*, *asun*, *tusun*, and *hun* (of *timan hun*) are declined like adjectives.

ADJECTIVES are declined very much like nouns. Many however are indeclinable.

Comparison. 'Than' is expressed by *nighi*, and the positive form is used with *nighi*, *zabar* good,—*nighi zabar*, better than, *sāriwi nighi zabar*, better than all, best.

#### VERBS.

*Auxiliary* Pres. I am &c., thus *thukh thu thi thēaua thi*

Past I was &c., *āsus āsukh āsū āisi āsēaua āsai* (or *āusus* &c.)  
*tsōtūn*, beat Pr. Pa. *tsōtan* pa. p. *tsōtmūt*, having beating, *tsōti*, or *tsōtīt*  
 Aor. or Fut. *tsōt* -a -akh -i -an -iū -au

Imper. *tsōt* *tsōtiū*

Pres. Ind. *tsōtan* (pres. p.) with Pres. Auxil. *bōh thus tsōtan* &c.

Impf. „ „ Past. „ *bōh āsus* „ &c.

Conditional *tsōtal* -a -akh -i -an -iū -an.

Past *mē tsōtmūt*, *tsē tsōtūth*, *tin tsōt*, *asi tsōt*, *tusi tsōtēau*, *timan tsōtūkh*.

Pres. Perf. *mē thum tsōtmūt* &c.

Plupf. *mē asum* „ &c.

Passive, *tsōfa* with the various parts of *gatshun*, go, *bōh thus tsōfa gatshan*, I am being beaten.

*Gatshun*, go pr. p. *gatshan*, pa. p. *gōmūt*.

Aor. or Fut., Imper., Pres. Ind., Impf., Cond. all regular like *tsōtan*

Past *gōs gōkh gōu gē gēau gē*

Pres. Perf. *bōh thus gōmūt* &c.

Plupf. *bōh āsus gōmūt* &c.

*marun* die, past *mūd* -us -ukh *mūdu* &c. pa. p. *mūdmūt*.

*rihun* remain, past *raḥ* -us -ukh -u &c.

*hēun* take, past *hyut*, is used as in *Kashmīrī* for 'begin' (with the infin.)

*yūn* come, past *ās*, *āk*, *āō* &c., pres. p. *yūan*.

*kḥēun* Aor. or Fut. *khyēma* &c., *ās* in *Kashmīrī*.

Pronominal suffixes are very common, e.g.

Dative, *dyim*, give me, *dyitis* give him, *āsius* were to him, *zabas* will say to him, even indirect connection as *shur* *tyēsun marigos*, his son died to him,

Acc. *banāyim* make me, *tsōfis* beat him.

*Agent. phirum*, I turned, *karum* I did (agr. w. masc. obj.) *karyim* I did (fem. obj.) *dyituth*, thou gavest, *tsōtun* he struck, *tsōtāu* you struck, *hētsakh*, they took (fem. obj.)

*Double suffixes.* *Zabunas* he said to him, *usne* -(n-) *usko* -(s-) *kahā*, *ditinus*, he gave to him. There is no suffix for the 1st plur.

*Compound verbs* are found on the Pahlāri and not Kashmiri model,—*udāi dyutun*, he wasting gave, he wasted, *marīgau*, he dying went, he died.

### The Prodigal Son.

Aikis mahnis zhē shurī āsias lōkrin shurien pananis  
One man-to two sons were-to-him little son-by own  
mhālis zabun panani daulata manza miānū hissā  
father-to was-said-by-him own wealth from-in my part  
dyim tē tin timan panau dōlat baṭṭi  
give-to-me and by-him them-to own wealth dividing  
ditsin, thukrien dōsan manz lōkrin shurien sārūi jama  
given-was-by-him few days in little son-by all together  
kari dūr dishas safar kōrun tē tētē  
having-made far country-to journey was-made-by-him and there  
mārā karan pata māl njārun, yēi ghari sārūi  
evil work after property was-wasted-by-him what hour all  
barbād karun tath dishas manz baḍḍū kāl pēṇu su  
wasting was-made-by-him that country in great famine fell he  
lācār gau, tath jāē hinis aikis shakhsas labi raṭhu tini  
helpless went that place of one man near remained, by-him  
pananyis zaminas manz sūr tsunāwani sōzun, yima  
own land in swine to-cause-to-feed was-sent-by-him what  
shima sūr khēwān āisi su zaban lōgū yiman sātī panun yaḍ  
husks swine eating were he to say began these with own stomach  
bhara tē tis kṛ diwān āsu na. Yēi ghari su hōshas  
I may fill and to him any one giving was not. What hour he sense  
manz āṣ tin pananis dilas sātī zabun miāni mhāli  
in came by-him own heart with was-said-by-him my father  
sinyi kitya mazūr thi yaḍ bhari khēwan bōh yētī  
of how-many labourers are stomach having filled eating I here of  
bhuci maṛan lagus, bōh wathi pananis mhālis nisha gatsha  
hunger to die began, I -having risen own father near will go

të zabas ai mhāli mē Sāhiba sun të tsāun gunāh  
 and will-say-to-him O father by-me God of and thy sin  
 karum ath lāik raṭhus na tsāun shur<sup>ā</sup> zaba,  
 was-done that worthy remained I not thy son I may-say  
 mē pananiēn mazūran hish banāyim, wathi pananis mhālis  
 me own labourers like make-me, having-risen own father  
 labi āō, su hazza dūr āsū, mhālin lawun tis tars  
 near came he yet far was by-father was perceived to him pity  
 āwus dōrita nālamati raṭun të huṇḍi  
 came-to-him, having-run in-embrace was-seized-by-him and kiss  
 ditinus. Tin zabunas ai mhāli  
 was-given-by-him-to-him. By-him was-said-by-him-to-him O father  
 mē Sāhiba sun të tsāun gunāh karum, ath lāik raṭhus  
 by me God of and thy sin was-done that worthy remained  
 na tsāun shur<sup>ā</sup> zaba, mhālin pananiēn naukaran  
 I not thy son I may say, by-father own servants-to  
 zabun sārīwi niṣhi juān pōshāk kaḍi  
 was-said-by-him all than good raiment having-taken-out  
 aniū të yis lāgius isin<sup>i</sup> hathas ankhuc lāgius,  
 bring and to-him attach-to-him this-of hand-to ring attach-to-him  
 khōran padiōru të rachmutu watswa yōr aniū të halāl kariūs  
 feet-to shoe and kept calf here bring and lawful make-it  
 as khyēman khushi karan, miāun yi shur<sup>ā</sup> mūdmut āsū ziada  
 we may eat happiness may make my this son dead was alive  
 gōrāmut āusu të myul. Khushi karan<sup>i</sup> hētsakh.  
 went lost was and was-found. Happiness to-make was-begun-by-them.  
 Tyisun baḍḍ<sup>ā</sup> shur<sup>ā</sup> wajjan manz āusu, yōi gharī gharas niōr āō  
 His big son field in was what hour house near came  
 ḍhōl wāyun të natsunnuk wāz lawun aikis  
 drum beating and dancing of voice was-perceived-by-him, one  
 naukaras sad dyit gnārun yi kyā samuz tin  
 servant-to call having-given was-asked-by-him this what became by-him  
 tyis zabun tsāun bbōi āui tsāni mhālin  
 to-him was-said-by-him thy brother came-to-thee thy father-by  
 tisinē khātira rachmuta watsu mārūn aiyi khātara tin  
 his sake kept calf was-killed-by-him this sake by-him

su juān lawun, su krūdhi samuz, andar gatshun  
 to-him well was-perceived-by-him he angry became in to go  
 lagu na, tisun mhāl<sup>ā</sup> kanāra nyit bōzāwun lagus  
 began not his father out having-gone to-persuade began-to-him  
 tin pananyis mhālis jawāb dyntun, wuech kityān  
 by-him own father-to answer was-given-by-him see how many  
 warhiēn tsān khēzmat karyim tsāun<sup>ā</sup> zab<sup>ā</sup> zāt  
 years thy service was-done-by-me thy saying ever  
 phirum na mē zāt pūt dyituth na bōh  
 was-turned-by-me not to-me ever kid was-given-by-thee not I  
 pananiēn yāran sāt khushī karaha yēi gharī tsāun yi  
 own friends with happiness might-make, what hour thy this  
 shur<sup>ā</sup> āō yin tsāun māl kanjran sāt udāi  
 son came by-whom thy property harlots with causing-to-fly  
 dyntun isini khātir rachmut<sup>ā</sup> wats<sup>ā</sup> mārāwuth  
 was-given-by-him this-of sake kept calf was-caused-to-be-  
 mhālin tis zabun Ai shur<sup>ā</sup> tū hamēsha  
 killed-by-thee, by father to-him was-said O son thou always  
 mē sāt thukh ikēntsa miāun thu tsāun thu, khushī karañ tē  
 me with art whatever mine is thine is happiness to make and  
 khush samuzun gatshihi, tsāun yi bhōi mūdmut āsū zinda gō,  
 happy to-became was-proper thy this brother dead was alive went  
 rāmut āusu tē myul.  
 lost was and was-gained.

### STORY.

Yētī āsēau Nawāb Sāhiban Labbhū Rām Tahsildār rachmuta  
 Here was „ sahib-by „ „ „ placed,  
 pātsan warhan, ponna tyēspān lākau zamindārau khuālikh  
 five years, then him on by-people farmers raised  
 bāsālāt pōnna sapuz maukūf, yath kilas manz kaid  
 complaint, then he became put away, this fort in imprisoned  
 samuz ponn<sup>ā</sup> āyas tāri manz khabar shur<sup>ā</sup> tyēsan  
 became then came-to-him telegram in news son his  
 marī gōs, mhasht ryūwan zaci tsaciēn, dāph<sup>ā</sup>  
 •dying went-to-him, much wept clothes were-torn-by-him beard

panan<sup>ā</sup> puciēn pahra dyutōs sāthī, shahr  
 own was-pulled-out-by-him, guard was-given-to-him along with, city-to  
 sōzūkh, pōnn<sup>ā</sup> Nathū Māl Sāhibas sāthī mhasht minnat  
 was-sent-by-them, then „ „ Sahib with much entreaty  
 zārī karin, panun pān mōkalāwun Nhōri yōr yinac  
 weeping was-done-by-him own body to-free Again here coming-of  
 marzi karān thu, asī manaus na, asī Nawāb Sāhabas labi  
 desire doing is, we will-agree-to-him not, we „ „ Sahib near  
 faryād gatshan. Su thu baḍḍu zulmīārū, taii pata  
 complaint will-go. He was great oppression-maker that-very for  
 yath mulku san su thu mēhram samzumut, tin karun  
 this country of he was acquainted become by-him was-made-by-him  
 yath mulkas pananyi marzi sāthī zaminas kach.  
 this country-to own desire with land-to measurement.  
 Lācāran mahanyīēn badāwun, baḍīēn mahniēn zamīn ziyādā asiāi,  
 Helpless men-to to increase, big men-to land more was,  
 thukri banāyin. \*Ai katha pāna lūk sārī tyispān  
 little was-made-by-him. This matter upon people all him upon  
 krūḍhī samazāi, su hākīm asi gatshi na  
 angry became, that ruler to-us desirable-is-not

(The meaning of the last sentence but one is that this official made out poor people's land to be more than it really was, and so took higher taxes from them; similarly he understated the amount of rich people's land).

# Kishtawārī.

1. akh, one.
2. zhē, two.
3. trē, three.
4. tsōr, four.
5. pants, five.
6. shē, six.
7. satt, seven.
8. ēṭh, eight.
9. nau, nine.
10. dah, ten.
11. wuh, twenty.
12. pantsā, fifty.
13. hat, hundred.
14. hatthō, hand.
15. khōr, foot.
16. nasth, nose.
17. acchī, eye.
18. shunḍ, mouth.
19. dand, tooth.
20. kann, ear.
21. wāl, hair.
22. lōṭ, head.
23. zōu, tongue.
24. yaḍ, belly.
25. ḍaḍḍu, back.
26. shēthar, iron.
27. sōnn, gold.
28. rōp, silver.
29. mhālū, father.
30. mhālī, mother.
31. bhani, brother.
32. bhain, sister.
33. mahnū, man.
34. zanān, woman.
35. kōlāi, wife.
36. shurṁ, child.
37. shurṁ, son.
38. kōrī, daughter.
39. ghulām, slave.
40. zamindār, cultivator.
41. pōhāl, shepherd.
42. Sāhib, God.
43. Shētān, Devil.
44. sūraj, sun.
45. zōsun, moon.
46. tāṛṁ, star.
47. nār, fire.
48. pāñ, water.
49. gharō, house.
50. ghurṁ, horse.
51. gāu, cow.
52. hōnṁ, dog.
53. braurṁ, cat.
54. kōkkār, cock.
55. batak, duck.
56. khar, ass.
57. ūṭh, camel.
58. jānwar, bird.
59. gatshunṁ, go.
60. khēonṁ, eat.
61. bihunṁ, sit.
62. yiunṁ, come.
63. tsōṭunṁ, beat.
64. kharī kharī riunṁ, stand.
65. marunṁ, die.
66. dyunṁ, give.
67. dōṛunṁ, run.
68. hōsh, up.
69. niōṛṁ, near.
70. bōn, down.
71. dūr, far.
72. bōṇṭh, before.



- |                                    |   |
|------------------------------------|---|
| 73. patā, behind.                  | 87. dānd, a bull.                       |
| 74. kō, who.                       | 88. gāu, a cow.                         |
| 75. kyā, what.                     | 89. dānd, bulls.                        |
| 76. kyāzī, why.                    | 90. gāē, cows.                          |
| 77. tē, and.                       | 91. hōn <sup>v</sup> , a dog.           |
| 78. par, but.                      | 92. hōny <sup>i</sup> , a bitch.        |
| 79. haī, if.                       | 93. hōn <sup>i</sup> , dogs.            |
| 80. ē, yes.                        | 94. hōny <sup>ē</sup> , bitches.        |
| 81. nōī, no.                       | 95. tshyōr <sup>ū</sup> , a he-goat.    |
| 82. hai hai, alas.                 | 96. tshēl <sup>i</sup> , a female goat. |
| 83. ghu -r <sup>ū</sup> , a horse. | 97. tshēr <sup>i</sup> , goats.         |
| 84. -r <sup>i</sup> , a mare.      | 98. har -n, a male deer.                |
| 85. -r <sup>i</sup> , horses.      | 99. -n <sup>i</sup> , a female deer.    |
| 86. -r <sup>ē</sup> , mares.       | 100. -n, deer.                          |

1. tsāun nām kyā thūi, what is your name?
2. is ghuṛi sī ummar kitsā thē? how old is this horse?
3. yēti hata Kashīri tāi kyuta thū? how far is it from here to Kashmir?
4. tsānī mhālī sin gharas manz kityā shuṛī thī, how many sons are there in your father's house?
5. bōh haṇṭhs az mhast dūr, I have walked a long way to-day.
6. miāu<sup>1</sup> pētū<sup>2</sup> sinyi shuṛiēn karun tesinyi bhēnyī sāti biāh, the son of my uncle is married to his sister.
7. gharas manz thu safēd ghuṛī sun zin, in the house is the saddle of the white horse.
8. tēsinyis ḍaṇḍas thōyiū zin, put the saddle upon his back.
9. mē tsōṭum tyisun shuṛ mhast, I have beaten his son with many stripes.
10. su thu dhāri hiniś mōkhas pān māl tsunāwan, he is grazing cattle on the top of the hill.
11. su thu kulyis tal ghuṛis pān bēi, he is sitting on a horse under that tree.
12. tyisun bhōi thu tyēsinyi bhēnyī hata baḍḍā, his brother is taller than his sister.
13. tathun mōl thu dhāi rōpiē, the price of that is two rupees and a half.
14. Miaun mhāl thu tath lōkuṛi gharas manz riḥwan, my father lives in that small house.
15. yi rōpai dyitis, give this rupee to him.
16. tyis hētsa tima rōpiē, take those rupees from him.
17. tyis tsōtis jān pūṭhyi tē razan sāṭ gaṇḍis, beat him well and bind him with ropes.
18. khūha manza khuāl pāi, draw water from the well.
19. mē bōṇṭh haṇṭh, walk before me.
20. kasun shuṛī thu tsē pata yūan? whose boy comes behind you?
21. tsē kas hata su mōl hyututh? from whom did you buy that?
22. gāmakis kāsī wānawālis hata, from a shopkeeper of the village.

### The Sāsi Dialect—its connection with other dialects.

In the following lines I have noted the chief points of resemblance between Sāsi and other dialects in the North of India, and done so in the hope that the facts brought together may be of some assistance to Philologists in deciding the origin of the Sāsi dialect. This in turn may throw light on the origin of the Sāsi people. This list of resemblances is necessarily incomplete (I have not been able to get access to the relevant specimens collected by the Linguistic Survey of India) but it seemed better to note such points as occurred to me than to wait indefinitely for further knowledge.

The Sāsi dialect here referred to is that spoken by Sāsīs in the North of the Panjāb. The following abbreviations are employed in naming dialects:—

Band (Bandēli); Bar (Barmauri); Bha (Bhaṭhiāli); Br (Braj); Cam (Cambiāli); Cur (Curāhi); Dh (Dhūṇḍi or Kaiṛāli); Ga (Gādi); Gujar (Gujar); Gjt (Gujrāti); Jai (Jaipūri); Kaṇ (Kāngri); Kash (Kashmiri); Kul (Kulūi); Māl (Mālwi); Mār (Mārwarī); Me (Mēwāli); Nai (Naipāli); Pad (Pādari); Paṇ (Pāngwāli); Panj (Panjābi); Po (Pōguli); Pu (Punchi); Ram (Rāmbani); Sir (Sirāji); Tim (Tināuli).

These dialects are distributed as follows: *Jammū State* Pad, Po, Pu, Ram, Sir; *Camba State* Bar, Bha, Cam, Cur, Paṇ; *Rājasthān* Jai, Māl, Mar, Me; *United Provinces* Br, Band; *Kāngrā* Ga, Kaṇ, Kul; *Murree Hills* Dh; *Naipāl* Nai; *Gujrāt* Gjt; *Kashmīr State* Kash; *Scattered Gujar*. There are also Panj in the *Panjāb* and *Tināuli* in *N.-W.F. Province*.

The Criminal Argots referred to are the Cūhṛā, Qasāi and Gamblers' Argots.

#### Sāsi.

Nouns Masc. in consonant, *i*, *ū*,  
have Oblique Sing. in *-a*  
Obl. Plur. Masc. & Fem. *-ē*  
Fem. Sing. Obl. in *-ā*  
Abl. case *thō*  
Loc. *bicc*

#### Pronouns.

1st S. Nom. *haū*

#### Compare.

Pu } obl. in *-ā*  
Ga }  
Pu obl. pl. *-ē*  
Sir. fems. in *-i* for obl. add *-ā*  
Panj, &c., *thō*, Br *tē*, Mō *taṭ*, Gjt *thi*  
Dh, Pu, Gujar *bicc*, Panj *wicc*

Br and Cam *haū*; Gujar, Māl, Mar  
*hū*; Gjt *hū*, Po, Ram, Sir Pad,  
Paṇ, Bar, Ga *aū*

1st Plur. Gen. *mhārā*

2nd Sing. *tuā*

2nd pl. *tam*

" " Gen. *tuhārā*

*Sāsī.*

2nd plur. oblique *tam*

Demonstrative Prou. Sing.

(nom.) *ā*, this

Agent *in*.

remote *oh*, Agent *un*

Demonstrative Plur.

Near

Oblique *in*

Agent *inā*

Remote Obl. *un*

Ag. *unā*

Verb.

Auxiliary Pres. I am, resembles very much Urdū, Hindi, and Panjābī.

Sing. Plur.

Past. *Thīyyā*, *Thīyyē*

Kul Kaṇ *mhārā*; Gujar, Mew, Mar, *mhārō*; while for the Gen. Sing. Pu and Dh have *mhārā*, Tin *māhrā*; Mal, Jai, Mar, Gujar *mhārō*

Kul *thau*,

Gujar, Mew *tam*, Gjt *tamē*

Cur *tuhārā*; Gujar, Mew *thārō*; Mar *thārō*; Kul *thamārā*; while for Gen. Sing. Pu and Dh have *tuhārā*, Jin *tōhrā*, Mal, Jai, Mar *thārō*.

Gjt *tam*.

Braj *yah*, Panj Gjt *ā*, for fem. Jai, Mar. Gujar have *yā*

Pan *in*

Pu, Cam, Bar, Cur, Bha, Kaṇ *inī* Ga *innī*; for oblique Br has *inī* and Bund *in*

Pan *un*, Pu, Cam, Gā, Bar, Cur, Bha, Kaṇ *unī* Nai *una le* or *tina le*; for oblique Br has *unī*, and Band *un*

The cerebral *ṇ* of the *Sāsī in* and *un* is found in the oblique sing. of Māl, *inī*, Mar *in* and *inī* for the near demonstrative, and *unī* (Mal) *un* or *unī* (Mar) for the remote, also in Sir. Agent *yēṇī*, and *tēṇī* for the near and remote dem.

Mar Mal *inā*, Pan *inī*

Mar, Mal *unā*, Pan *unī*

There are similar resemblances in the relative and interrogative pronouns.

Cam. *thiyā*, *thiyē*; Pan, Cur, *thyā*, *thyē*; Pad *thēṇī*, *thēṇī*; Nai 3rd s. *thiyō*, 3rd pl. *thiyē*; Ga, Bar pl. *thē*.

Future *hōygrā*, he will be  
Pres. Past ends in *-tā*

In compound verbs where  
in Urdū the root of one is  
joined to the second *Sāsi*  
adds *-i* to the root.

#### Adverb.

*ēthi*, here, *ēthō*, from here,  
*ōthi*, there  
*karē*, where?, *jarē*, where  
*bhī*, then, after that  
*iw*, now

Kay *hōyghā*.

Hill dialects having *tā* or *tō* as the ending  
are Pan and Cur *tā*, Gujar—*tō*.

Practically all hill dialects from Hazārā  
to Kāngrā add the *-i* but Gujar does not

Bar *īthi*, *īthō*  
Kaj *ōthū*, Bar *tēthi*,  
for the *r* cf. Pan *īriyā*, from here.  
Gujar, Dh *bhī*  
Kul, *ib*.

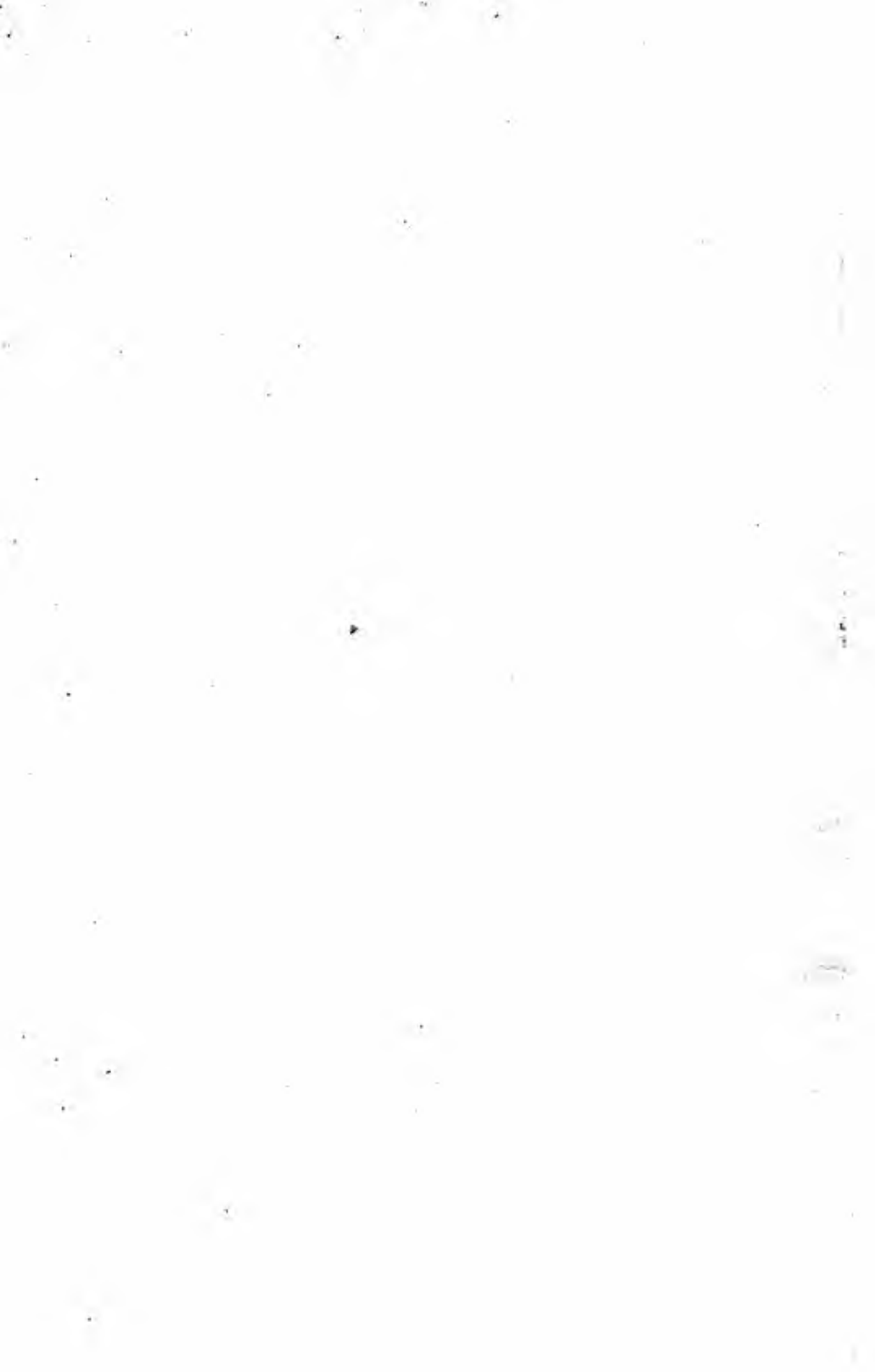
#### Vocabulary.

*lōhnā*, beat, kill  
*lugnā*, die  
*thauṅkṇā*, sit  
*kūlnā*, dō  
*bēi kūlnā*, keep quiet  
*burkṇā*, haqqa  
*paunī*, shoe  
*khāt*, bed  
*kajjā*, farmer, &c.  
*ṭōmā*, fine, fat

Kash, *lāyun*, Cūhrā, *lōthnā*  
Cūhrā, *lugnā*  
Qasai, *thaing rahṇā*, keep quiet.  
Cūhrā, *kūlnā*  
Cūhrā, *bēi kūl*.  
Gamblers, Cūhrā, *būrknā*  
Pu *paunī*,  
Kash, Pa, Dh, Sir, *khāt*  
Cūhrā, *kajjā*, English, *cedger*,  
Cūhrā, *ṭōmā*

In the above notes it has not been thought necessary to mention the numerous inflections and verbal or pronominal forms in which *Sāsi* resembles Urdū or Hindi, and in the case of Panjābī of the many points of likeness only one or two have been adduced. In the case of these three languages it would have taken up too much space to mention every point of resemblance. My object was rather to refer to languages which are spoken over small areas and are for this reason less well known, and in particular to draw attention to the hill dialects, with a number of which *Sāsi* has many points in common.







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